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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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MISCELLANEOUS.

[From the New York Observer.]

THE VOLUNTARY PRINCIPLE.

LONDON, MAY 21, 1834.

I know not by whose arbitrary control this phrase, in such an application, has been decreed, and forced upon the public. For arbitrary all such matters are in their origin. And I am equally in doubt, that any reasonable protest could be entered against it. Yet the form and fashion of it are somewhat objectionable for such an important place as it has attained, and is destined to hold. First it is too long; there are too many syllables in it; its force is wasted by being protracted on the ear. Next there is nothing in itself, that *suggests* the thing, to which it stands opposed. Thirdly, "*principle*" is so generic, so diffused, and so diluted, as to be insipid. Neither is "*voluntary*" remarkably *forcible*; it may be *agreeable* to all who do not like to be *controlled*; but in this place, at least, there is something wanting in it. Indeed, this string of syllables is not unlike a string of beads of a cheap sort. But, however, there is no use in criticising it, since no one individual can be made responsible for it; and since, moreover, there is no help for it. No authority on earth can introduce a substitute.

On your side of the water it may require a definition; I mean as to its present popular use on this side. It is in every body's mouth here, and is of magic power, in the press, in parliament, on the platform of popular assemblies, in society, in the streets, every where. It is used *gravely* and lightly, for its legitimate purpose and for puns, to make people laugh and to make them think. Its changes are rung from Johney Groat's house to Land's end, from the German sea across the British Isles, to the old Atlantic. A people, who can say "*the voluntary principle*" so often, without being tired of it, ought to be prepared to enact the part of freedom, which the "*principle*" involves.

It is "the voluntary *church* principle," and goes under this last name as often perhaps as the former, when people can find time "to give it all out"* of their mouths. I could wish, for economy's sake, that one short word, or a monosyllable, might be licensed to perform this office. I do assure you, it would be economy on a large scale. However, we must submit to the tyranny of custom. The phrase is consecrated, and destined to revolutionize society throughout Christendom. At an adjourned meeting to be held next Monday evening, for the formation of a "*British Voluntary Church Society*," if I attend, I will endeavor to *count* the number of times that "the voluntary principle" shall be uttered, or "given out," provided I can muster arithmetic and mind enough for the purpose, while listening to the interesting and animated debates, (all on *one side, the groans and hisses* of disturbers excepted,) which are expected.

"The voluntary principle," is the watch word of dissent. It is opposed, as I need not tell you, to an *obnorious* principle—the principle of *compulsion*. John Bull has a stiff neck, and he does not like to be compelled against his *will*. He has recently discovered, that, as religion is a *voluntary* thing, it should depend alone upon the "voluntary principle" for its support. But having had the yoke of *compulsion* upon his for a great while, and meekly allowed it to be fastened by the thousand bands and rivets of iron, now that he has become restive and more sensitive to the cruel goads, by which he has been urged on, he finds he cannot so easily get his neck out. He has begun to shake his head, to paw the ground, look fierce and mad, to bellow determination from his hoarse throat, and to menace all the world, that come in his way. And indeed, I very much doubt, whether his master, who happens to be a *mistress*, will ever be able to put him in good temper again, and make him quiet, till she has taken off the yoke. He is getting to be absolutely intractable.

To drop our figure, which John Bull's name so naturally suggested, and which perhaps will be allowed to be *apropos* and instructive, though it may not be most edifying, we come again to "the voluntary principle." It is singular what a charm and power this is getting to have throughout the British empire. It is a *talisman* of amazing influence, a leaven, spreading with unexampled rapidity, giving new being to the affections of a great people, and planting hope in the regions of despair. It is as if they had never known till now, that there was such an ingredient in the moral universe. "Christianity supported by the *voluntary principle!* Why that is *the very thing*. That is the way by which Christ and his apostles first set it up; and the only way in which it has ever prospered." And all, except those interested in the *compulsory* system, respond, "AMEN." "The voluntary principle" bounds over the land, is echoed from every hill and mountain, rises to the canopy of heaven, and the clouds send back the sound. It is heard in the Chapel of St. Stephens,† winds through the sinuous passsages to the Chamber of the Peers, and reports itself within the palace of the king. The pulse of the nation beats prompt and high to the challenge; and onward it rolls, ringing the changes in every ear, and awakening a responsive and grateful feeling in ten thousand hearts. And shall it not prevail?

The present controversy in England on Church and State awakens the popular mind to discriminating, thinking on the subject of religion, and is prospectively favorable to its interests. This controversy causes the subject of religion to be discussed every where and by all persons. The newspapers cannot avoid it, but are compelled to treat it daily. They are forced to declare Christianity a political, or a divine institution—a system to be maintained by the power of man, or by the power of God. The world is too old, human society has had too much experience, to be cheated in this question, when it is thoroughly discussed; and the result of the present agitation will be, a general popular conviction, that Christianity must rest alone on *the voluntary principle*. And thus, when the *political*, or *civil* question is once decided—and the nature of that decision cannot be doubtful—when once it is settled by the public mind of this country, that no Christian sect shall be preferred to another in the patronage distributed by the state, that same public mind must necessarily be enlightened in regard to that great secret of morals, here lies the legitimate *power* of Christianity, viz. *conscience disenthralled from vexatious human legislation*. Then will the field be opened for the triumph of Christianity through the domestic empire of Great Britain, and by the combined agencies of England and America, *over the wide world*. And the very controversy now pending here will contribute to prepare the energies of this people to act more efficiently in such an enterprise.

* "Give out a hymn," or any notice, in church or chapel; a homely phrase, peculiar to the English, instead of *announce* or *publish*, &c. In notices of public meetings, as recorded by the press, we read; Rev. Mr —— prayed, and Rev. Mr —— "gave out the hymn." Respecting all public notices from the pulpit, we hear: "He gave it out," "please give it out," &c.

† The House of Commons.

PROGRESS OF POPERY IN THE WEST.

That the Catholics of the United States, sustained by European money, are making powerful efforts to propagate their doctrines in the west, there can be no doubt. But notwithstanding the loud acclamations which they raise over the number of their converts, we are compelled to believe that almost their only accessions are from the multitude of Catholic emigrants who are constantly entering the 'great valley' from Europe. Doubtless their schools accomplish much for them. In advancing their religion, they wisely assail Protestantism; not by endeavoring to convince mature minds, but by bringing their ecclesiastical enginery to bear upon the weakness of infancy and childhood. It was by this very means that the Jesuits obtained so much power in Europe, and retained it until they were put down in England, France, &c. and finally by the Pope himself. Now and then a poor ignorant Protestant is cajoled into an adoption of Popish ceremonies, by a promise of eternal life without regeneration. The priests require so little, and promise so much, that no wonder some Protestants, noted for mental and moral imbecility, consent to be baptised. But we have never yet known a respectable Protestant over 12 years old converted to Popery. The Catholics say that three-fourths of their 100 pupils in the Athenæum in Cincinnati, *were* Protestant children. Doubtless many of them are now Catholics, but this only proves the assiduity of the priests in proselyting, and the imprudence of Protestant parents in trusting their children to such an influenco. That children should be pleased with 'beads, and tapers, and pictures, and images,' is by means surprising.

But we commenced this article with a design to give some statistics of our Catholic population, and are enabled to do this from the pen of the right Rev. Catholic Bishop of Ohio. The Catholic population in the northern part of Ohio, he estimates as follows:

Canton, 800 communicants; Breechland, 7 miles distant, 240; Paris, 129; Moreck, 15 miles to the east, 100; Fulton, 130; Sugar Creek, 60; Randolph, Portage County, 18 miles north of Canton, 120. Total, 1,570.—*Cincinnati Jour.*

ABOLITION OF SLAVERY.

The following article from the Christian Spectator, (New Haven) a well known and ably conducted journal, consists of extracts from a Review in that work of "*Lectures on Slavery, and its Remedy*, by Amos A. Phelps." The subject of Abolition of Slavery is one of deep interest, one that is now widely discussed, and one which it becomes wise men to present to the public in such a way as to temper the zeal of those who would ruin the great cause by violent language, tending to produce reaction, or discord and rage. It is well for us to be taught even by an enemy; it is particularly well for us to take counsel of a friend, whose heart is fully engaged in the same cause that we aim to advance, though we may differ in regard to the means by which it should be urged forward.

"We set up no claim to be considered peculiarly disinterested or impartial in this controversy. It is not for us to pretend to act as umpires. Our readers all know, that our sympathies are neither with the advocates and apologists of slavery, nor with the crusaders for immediate and universal emancipation. We have taken our ground with that class of christian philanthropists, who, reasoning not from the abstract equality of all men, as to political rights, but from the great law of love, believe first, that abolition in almost any form, is better than perpetual and immitigable slavery: and secondly, that the immediate emancipation of two millions of slaves in the United States, would be far less beneficent, and therefore far less equitable towards the slaves themselves,—whose interests and rights in the matter are first to be consulted,—than some more progressive change of their relations to the other classes of society. Yet, unless we deceive ourselves, we are not committed on this subject, so as to be unwilling to learn. The subject has been much in our thoughts for years; and as we are sure, that we understand it now better than when we began to study it, so we confidently expect to learn more and more in years to come."

"No man can tell what abolition is, till he can first tell what slavery is. The immediate abolition of slavery, is the immediate annihilation of that state of things which the word slavery denotes. Mr Phelps, in the book before us, is the first immediate abolitionist whom we remember to have met with, who was not too immediate,—in too much haste for abolition, to undertake a distinct definition of the thing to be abolished. 'Slavery,' he tells us, 'is an assumed right of property in man; or, it is the principle, admitted in theory, and acted on in practice, that in some cases, each individual being his own judge in the case, it is lawful to hold property in man.'"

"This definition of slavery is a very compendious method of proving, that the relation of the slave-holder to his slaves is invariably, simply, and inexcusably sinful. Our objection to it is, that is is not a definition of all servitude, but only of that servitude which implies sin on the part of the master. It was obviously framed with a view to the proposition,—All slaveholding is criminal. It was framed by a mind desirous of giving to its own positions a fair aspect, at least, of reason and consistency, and seeking a basis on which to construct the doctrine of immediate emancipation,—a doctrine that shall make every master of slaves, in all conceivable circumstances, and without any possibility of explanation or defence, an oppressor, a man-stealer, a pirate, an enemy of the human race. If we understand the meaning of terms, a man may be constituted by law the master of slaves, and may exercise over them all the duties of guardianship and government, without considering them or treating them as property, and may yet be a slave-holder,—the master of slaves, in the common acceptatiou of those terms among all who speak the English languege. Those slaves are slaves, so long as they are not emancipated. They are not emancipated, as common sense understands emancipation, till they cease to be under the control and guardianship of another."

"We understand by abolition, much that is not included in Mr Phelps' description of it. Slavery, according to our definition, is that artificial relation, or civil constitution, by which one man is invested with a property in the labor of another, to whom, by virtue of that relation, he owes the duties of protection, support, and government, and who owes him, in return, obedience and submission. Our notion of the abolition of slavery, is the entire destruction of that artificial constitution of society, which takes away from one man the power of self control, and puts him under the protection and control of another. The immediate emancipation of a slave by his master, is the instantaneous dissolution of the relation in that individual instance. The immediate abolition of slavery, in a state or country, is the instantaneous dissolution of that relation between all the masters and all the slaves, by some sudden violence, or by some act of legislation. While the slave is passing through a period of pupilage, controlled by the discretion of another, his emancipation may be in progress, but it is not complete. While the slaves of a country are considered by the law as not yet fully competent to the responsibility of directing their own movements and employments, so long,—though the process of abolition may be going forward with great rapidity, and though the result may be as sure as the progress of time, and though the statute-book may have fixed the date at which the slaves shall be left to their own discretion,—slavery is not completely abolished.

"In taking our stand, then, against immediate emancipation, as the duty of the individual master, and against immediate abolition as the duty of the legislature, we do not oppose what Mr Phelps, and men like him, of logical and calculating minds, argue for, under those names. As for the thing which alone they profess to recognise as slavery, we hold it to be invariably sinful. As for the thing, which, when they attempt to speak accurately, they call emancipation, we hold it to be the plainest and first duty of every master. As for the thing which they describe as the meaning of immediate abolition, we hold to be not only practicable and safe, but the very first thing to be done for the safety of a slave-holding country. The immediate abolition against which we protest, as perilous to the commonwealth, and usjust to the slaves, is a different thing from that which the immediate abolitionists think they are urging on the country."

"We say, then, we cannot consent to be enrolled among the doctors or disciples in this school of immediate abolition. Though their immediate abolition may be a harmless thing, as they define it, they insist on arming that harmless thing with a most harmful name. Their well intended definitions, unable to overcome that intrinsic power by which words retain their popular signification, define only to mystify, and mystify only to irritate.

"We know it is often said, that any doctrine short of immediate emancipation, puts the conscience of the slave-holder asleep, and justifies him in tansmitting slavery unmitigated to another generation. But nothing can be more unwarranted than such an assertion. The duty of *immediate emancipation* is one thing. The *immedidte duty* of emancipation is another thing. That duty, the present duty of beginning the emancipation of his slaves, the instant duty of commencing a process with them, which shall infallibly result in their complete liberation, at the earliest date consistent with their well-being, may be urged at once on every slave-holder as a direct and indisputable corollary from the great law of love. Such a process, under whatever form it may be commenced, must imply at the outset, that, in the estimation of the master at least, the slave is no longer a chattel, but a person; no longer a thing, but a man, invested with the majesty of God's image, and endowed with the rights that belong to God's intelligent and accountable creature.

"Here, then, let the public sentiment of the country speak out for the emancipation of slaves, and for the abolition of slavery. This is the gradual abolition which we stand ready always to advocate, without the liability to mean one thing when we define it, and another thing when we urge it. Let it be everywhere insisted on, as the first point to be carried, that to hold men as property, to claim them, and use them, and dispose of them, as things without personality, and without rights, is a sin, with which neither humanity nor religion can have any compromise. On this point, the north can be made to speak through all the organs of public sentiment, as with the voice of many thunders. On this point, the feeling in the free states is unanimous, and has been for these forty years. The preachers of immediate abolition often profess, that a great battle must be fought before even New England will come out against slavery. A battle must be fought, indeed, before New-England will fall in with their measures, or adopt their style; but it is nothing better than a libel on New-England, to affirm, that there is here one particle of sympathy with slavery, or any feeling adverse to its abolition. Where, in New-England, can even the repulsive power of immediate abolitionism drive New-England men from their avowed abhorrence of slavery in all its forms and operations? Nothing is wanting but the occasion and the call, to bring out the public sentiment of all the north in one loud cry of reprobation against the practice of making merchandise of men.

"Nor will it be found impracticable to discuss this point at the south, or to convince even slave-holders of the wrong of claiming their slaves as property, in the same sense with their brood mares."* It is not impracticable; for there are hundreds of masters there, who are convinced already, and who act on the conviction, that they stand to their slaves not in the relation of ownership over property, but in the relation of guardianship and government over men, intelligent, and invested by the God of nature with the rights of humanity, yet ignorant, dependent, and, but for the master, defenceless. By the power not indeed of heat, and smoke, and fury, but of light and love, that conviction may be made to spread, till having first pervaded the churches there of every denomination, it shall become the strong conviction of the popular mind; and till the majesty of the people, speaking by distinct enactments, shall pronounce that the slaves are persons, having human rights, and, as such, subject to the law, and under its protection. Then will the key-stone of the mighty fabric of oppression have been taken away; and legislation will have begun, effectually, the abolition of slavery.

"We appeal, therefore, earnestly, to all the rational philanthropists of the so called Anti-Slavery party, to cease from the bewildering cry for an *immediate* emancipation, which, as defined by them, is either not immediate, or not emancipation; and for an immediate abolition, which as they explain it, is to leave slavery mitigated, indeed, but not yet abolished. We call on them to forsake all fraternity with those who insist on thus blinding themselves, and abusing the public. We call on them henceforth to use language in its proper acceptation; and when they mean to demand, that men shall no longer be held and treated as merchandise, to demand it only in terms that shall convey their meaning clearly to every mind. Let them go with this point to the General Assembly, and all the Synods of the Presbyterian church, to the General Associations of New-England, to the Conferences of Methodism, to every assembly and convention by which public sentiment, on a point of morals, can be directed, or through which such sentiments can find fit utterance. Let them persuade every ecclesiastical tribunal in the land to fix it as a principle, that he who buys, or sells, or treats, his fellow-men as merchandise, is to be dealt with as a sinner. We will go with them; our voice shall be lifted up as loud in the demand as theirs. Let them employ the press in all its forms of influence, till first the buying and selling, and then the owning and treating of men as merchandise, shall be infamous throughout the land. We will be their hearty coadiutors. It needs no long continued effort,—it needs only wise and vigorous effort,—to make the traffic in human beings, and the claim on which that traffic rests, infamous, utterly infamous, even among slave-holders. Make that traffic infamous; waken the public conscience at the south, to decide upon it as it is; and then the spirit, first of individual emancipation, next of general abolition, will come in like a resistless flood. What is it which, at the present time, stands more than any thing else in the way of abolition? It is the domestic slave-trade. It is the fact that slaves have a market price, and can be exchanged for money, at the pleasure or necessity of the proprietor. The market for slaves, in the recently settled cotton and sugar states, is the only cause which makes the slaves of Maryland and Virginia, of Kentucky and Tennessee, worth holding as property. The value of slaves in Maryland, depends entirely on their value at New-Orleans. Shut up the southern market, and the Maryland slave-holder is richer without his slaves than with them, so that his pecuniary interest is on the side of emancipation. Make him feel, that he has no right to sell his slaves; make him see, that he cannot sell them without infamy: and to him the market is shut up already; nothing but benevolence can hinder him from the most immediate emancipation, unless the laws forbid him."

"We are confident that the appeal which we here make to rational abolitionalists, will not be in vain. We entreat them in behalf of our common country, and in behalf of all those interests of mankind, which depend on the internal peace and continued prosperity of this nation; we entreat them in behalf of the slaves, the objects of their sympathy; we entreat them as men of soberness and reason, as friends of man, as friends of Him who came to preach deliverance to the captives; we beg them not to reject this appeal, without a candid and serious consideration."

* It seems incredible that such a comparison should have been made by an advocate of slavery, within a few months past, in the legislature of proud Virginia. Yet such is the fact.

DOCTRINAL AND BIBLICAL.

EPHESIANS, 8, 9, 10.

"By favor ye are saved, through faith; and this [thing is] not of yourselves; [it is] the gift of God. Not by works; so that no man can boast. For we are his workmanship, created in Christ Jesus unto good works, for which God hath before prepared [us] that we might walk in them."

This translation agrees in every essential particular both with Macknight and Wakefield, and gives a clear sense to a passage, which, in the common translation, is somewhat obscure. In the closing words,—"which God hath before ordained,"—as it stands in that version, the translation is erroneous; conveying the idea that the good works are before ordained, which, whether it be true or not in the abstract, is not the meaning which Paul intended here to convey. When he says to the Ephesians, speaking to them as if he were one of them,—"for which [good works] God before prepared us;" the preparation intended, though not explained, may be the knowledge of the Gospel which the Ephesian converts had obtained, and the influences of the holy spirit,—or it may be those natural gifts, reason and conscience and a sense of right and wrong, common to mankind, but needing such spiritual light as is shed and such spiritual influence as is made known and promised, by the Gospel.

We have substituted favor for grace which should generally be done where the word grace occurs in the common version. The word favor is better understood—a sort of mystical meaning has also been attached to the word grace, which there is nothing to countenance in the original; and if people wish to be mystical, let them mystify themselves. Let us not place the temptation in their way.

"Saved through faith; and that not of yourselves; it is the gift of God." Common Version. This translation seems to imply (and we believe it is often so understood) that faith is the gift of God. But every one who understands the original, must perceive the meaning of the word *that* or *this* to be limited to the general subject, namely, salvation and the means of salvation, which without dispute is the gift of God.

We should hardly care to add, in the present case, if it were not what the reader of the Epistles should always bear in mind, that Paul had the Ephesians whom he addressed particularly in view, and that the salvation, of which he speaks to them, is their deliverance from their former ignorance and wickedness. This is not a solitary use of *saved* or *salvation*. We would not however be understood to imply that eternal salvation is not the gift of God; for we gratefully acknowledge that salvation is not of ourselves, but of the grace or favor of God.

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GENESIS XI. 6—9. "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do &c. Let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did then confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

The descendants of Noah are represented, at no very remote time after the destruction of mankind for their wickedness, by the flood, as setting about to erect a monument to their pride and vanity by building a city, and raising a tower of vast height. God it is said interposed to prevent the execution of their plan, by destroying the means of their unity of purpose;—by confounding or mingling their language. The account given by Moses, is very general and rapid, and it is not easy to discover the exact order of circumstances; it is not immediately obvious, in regard to the confounding of their language, as it is expressed in our translation, and to the dispersion of the people, which is cause and which is effect; and some latitude must be allowed in the interpretation.

The miracle by which Jehovah put an end to the projected building of the city and the tower has been supposed, by the generality of readers, to have produced not only an immediate, but a lasting effect; to have destroyed, by causing a variety of some kind in the language of those concerned, all power of communication at once and forever. But the account of Moses, critically examined, does not declare that there was any miraculous division of languages. "If the confusion of languages of the builders of the tower," says Dr Gregory Sharpe, "implies the making of a new language, or breaking the old one into a variety of dialects, so that he who spoke one would not be understood by his brethren, is is too remarkable a fact to be omitted. The Scriptures make no mention of any diversity of speech till the time of Jacob; so that whatever might have been the confusion of Babel, which prevented the builders from hearing or understanding each other, there was no diversity of language till long after the dispersion. When a diversity did take place, it was not the cause, but the consequence of dispersion. Men may be confounded without having the gift of tongues, or the power of talking a new language; for when a man babels or talks confusedly, he rather speaks no language than a new language."

It is inferred therefore that there was no miraculous division of language into different dialects. The descent of Jehovah, or any signal miraculous interposition of Deity is a cause sufficient to account for the fact of men's deserting their labor, and for the confounding of their understanding, their hearing or their speech. Whatever, therefore, the immediate effect might be, there is no reason to suppose that the language which was one, became immediately divided into various dialects, nor does this appear to be the fact. Changes, very considerable changes would naturally take place among those speaking the same language, in the infancy of the world, as it were, before language had become copious, or fixed by written characters or letters, when they came to separate into different classes, which preserved little or no intercommunity. And this is all that we find to have taken place in the instance of which we are speaking. A close affinity ever continued to exist among the oriental languages, such as proved them to be the branches of the same family, the near or remote offspring of a common parent.

ORIGINAL COMMUNICATIONS.

We have been favored with the manuscript of the following Discourse delivered by the Rev. James Freeman Clarke, at the Ordination of Rev. Wm. G. Elliot, on Sunday evening, August 17. We mentioned the names of the gentlemen who officiated on that occasion, in our paper of last week; and hope to furnish ourselves with the Charge and the Fellowship of the Churches, next week.

MISSIONARY EFFORTS.

"And other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd." JOHN X. 16.

This text is our authority for all Missionary efforts. Jesus, in the spirit of faith, looked over the whole world, and every where saw his own sheep. Earthly divisions, physical and political separations, differences of manners and customs, civilization and refinement were nothing to him. Wherever human beings existed, among the temple-crowned cities of Greece, or the tent-spotted plains of Arabia, the frozen mountains of the North, or the Sandy deserts of Africa, he saw his sheep. All were to be brought to his fold; all were to be come subject to his Truth. There was to be *one* fold and one Shepherd.

And in this spirit the apostles went forth through all lands, preaching the word. So St Pauls says. "There is no difference between Jew and Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on them in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"—This is a pretty conclusive argument for Missionary exertions.

All human beings, (this is the sublime idea, which Jesus rather intimates and alludes to, than discloses in the text) are to be brought into his fold. To believe this and to act on it requires a faith which God alone can give. We look around the world and see every where division, strife, contention, disputes; opposition of interests are to be found every where,—under the same roof, by the same fireside. Are these things to end? Are these conflicting interests to be reconciled? Is party spirit to be softened? Are different nations to help instead of hindering each other? All their mutual hostility and destruction to be changed to mutual assistance and help? So says the word of God; so says Jesus Christ. But it is to be done only by the influence of truth; the sympathy with a common faith and hope is at last to bring all the world into one family, of which God shall be the Father.

This can be done only by Missionaries;—that is, by men, who, being placed by God where the light of Truth falls strong and clear, will go and diffuse it where mists and darkness are yet creeping and gathering. We have met this evening my friends, to set apart a brother to the work of an Evangelist—a teacher of glad tidings. His purpose is not to stay among us in this place, but to carry his message into another part of the country. The occasion bids me to speak of the charactor of the true Missionary; of the object for which he labors; and this with particular application to that great section of our country, that immense western valley, whose progress is now deeply interesting to every thoughtful man who loves his country; that portion of country which a few years ago was a wilderness and a solitary place, but now is glad because of the tide of life which is sweeping over it:—that desert which even now rejoices and blossoms as the rose.

In some parts of our community there has been a dislike to Missions and Missionaries. The dissatisfaction excited by injudicious efforts has extended even to the name. Many are disposed to say, "There is no use in missions; they are not wanted; they can do no good." This seems to me a very false idea, and I wish to show that the True Mission is always wanted; that the True Missionary must always do good.

To show this I shall take rather a larger view of the subject than usual, and consider the Missionary, not merely as a preacher of the gospel, but in a broader character.

It is not the black coat and surplice that make the man of God; it is not talking from the pulpit which makes the Preacher; it is not leaving home and going to live in a foreign country which makes the Missionary. The true preacher is the man whose mind is filled with truth, and who cannot refrain from uttering it; whose heart is filled, as bottles with new wine; whose heart swells, and would burst if it could not find vent. He believes, and has therefore spoken. He may speak in a church, or in the street, or in the parlour; it makes no difference; if from a sincere heart he pours forth the faith that is in him, and strives to win others to that faith, he is a true preacher. And so the true missionary is the man who goes from among a class

which enjoys more light, to a class which has less, to communicate to them the gifts which he possesses; to bestow some spiritual good. It matters not whether he goes to India, to the Sandwich Islands, or only to the next street. The Sunday School Teacher who gathers from the streets a little band of neglected children, and sits in their midst to talk to them of their Father in Heaven, is a missionary. He is a missionary from age to youth, from experience to helplessness, from knowledge to ignorance. He descends to the level of their capacities; he leaves his own riper speculations and inquiries to commence with the first dawnings of intelligence; to walk in the twilight of intellect. He thus puts into their minds a few seeds, he plants a few roots of truth which he hopes will swell and grow with their growing minds, and be their help and comfort "when the evil days come, and the years draw nigh when they shall say, we have no pleasure in them." He is a missionary. And have you not sometimes seen, my friends, (I know you have—such things I thank God are not rare here) have you not seen a tender and delicate female whom you would suppose could hardly put her foot to the ground for delicateness and tenderness, leaving the luxuries and refinements of her home to go into the hovel of want, rudeness, vice? What is she going there for? To glide, a ministering angel, round the low bed of sickness: to cheer with her angel presence the moodiness and ill-temper which misfortune too frequently occasions; to encourage those who thought themselves forsaken of all, and to point out to them a higher source of encouragement and hope. *She* is a true missionary. Her mission is to infuse the sweetness, refinement, self-respect and good humor of her own home into the peevish and quarrelsome household of poverty.

Again, What is the *object* of missionary exertions? The object is union—"that there may be one fold and one Shepherd."

When we say that the tendency of missions is to put an end to divisions, we do not mean that they are to put a stop to differences; to make all men alike. Differences are natural; different notions, different classes of society, different habits, manners, tastes, always must and will prevail. The only question is, shall these differences be a source of hostility, and make men hate and injure each other; or shall they be a source of mutual advantage? If all are brought into one fold, if they become one by taking in the same truth, having the same faith and hope, the latter will be the case.

Let me illustrate this. In all civilized communities there are the wealthy and the poor. These classes it seems must always exist, for by God's laws industry will always secure more ample rewards than idleness, and by God's providence many become unable to labor. These inequalities of human condition may be reduced but can never be removed. But shall the rich and the poor be enemies or friends? It is for the rich, the enlightened, the educated, to answer. If they choose to neglect the lower classes, to leave them in ignorance, to leave them without the fold of the Gospel, they will be their enemies,—they will take every occasion to rise against those who will be considered oppressors, because they are in a better condition than themselves. They will be the dupes of any demagogue who will flatter them. They will be able by their numbers to counteract the best efforts of the wise and honest friends of the country. How is this to be prevented? By missions to the poor. Let the rich and enlightened visit among them; take a real interest in them; show a genuine Christian benevolence toward them; and take the trouble *to teach them* the principles on which they wish them to act. Especially let them send to them a spiritual guide and counsellor to awaken them to a sense of their religious wants, and to give them the consolations of the gospel.

Supposing now that an angry multitude should assemble around this building, and become clamorous and threatening. Who would you send to them to still them? Would you choose your Judges, your Senators, your scholars, those whose talents and fame you justly delight to honor? Would you choose them? or would you not rather take one of your Missionaries to the Poor, or your Sailors' Preacher? Whose words would be most effective? Which would have the greater influence?

Ah! the poor man would draw back and be still at the moving of that hand which had kindly pressed his own moist hand in his hour of sickness. The excited passions would be hushed at the sound of that voice which had sounded on his ear so often in tones of comfort, encouragement, warning and solace. Thus do true missionary exertions tend to promote peace and good feeling, to carry a sympathy through the different classes of society. And as in one thing, so in all others. The tendency of true missions is to destroy hostilities and prejudices among different classes, communities and nations. It tends to bring all men together into one fold, and place them under one shepherd.

The true mission must succeed. "And they *shall hear* my voice." Missions shall succeed, and the ground of their success will be this, that missionaries are obliged to trust entirely to the power of truth. This point deserves a little attention.

If I were asked why the Pulpit has so little power, why it effects so little, I would answer, that, whenever it is powerless and ineffectual, it is owing chiefly to the preacher's want of faith. The preacher is ashamed of the gospel of Christ. He is afraid to trust himself to it; he is afraid to speak plain truths home to his hearers' consciences and hearts; he is afraid to say to them, —"Thus saith the Lord God, whether they will hear or whether they will forbear." He thus lacks independence. He tries to get at them in a round-about way, through their tastes and prejudices; he files off the main points of his message which he thinks too angular; he qualifies and explains and apologizes for the gospel. Thus he becomes as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear his words, but they do them not. But the missionary, from the very nature of his office, goes among a class with whose prejudices and tastes he is unacquainted, of whose mental habits he knows nothing. If he is to act on them and to influence them at all, it must be by the power of the truth which he utters; he cannot help its influence by any rhetorical art; he is obliged to speak it out plainly and boldly, and if he does this he will succeed, and his faith in truth will be increased.

The missionary who goes into the midst of an African tribe, in whose language he can hardly express himself intelligibly, who is obliged to assist himself by signs and gesticulations, and who, notwithstanding, sees his savage auditory interested and moved as he speaks of human sinfulness and God's forgiving love;—can he help feeling that these truths are real and mighty?

Have you not felt something of the sort when attempting to instruct a little child in some great principle of duty? You hardly knew where to find words simple enough to make it intelligible; it seemed as if it must be beyond the reach of its powers, out of the sphere of its thoughts; and yet, as you spoke, you saw, by his glistening eye and earnest look, that the truth was finding its way directly into his little heart, and you felt sure that it was truth.

I recollect a simple incident which I once witnessed, which illustrates my meaning so well that I cannot help relating it. I was travelling through one of the western states, and when I stopped at night I found that a lecture was appointed for the evening by a stranger. I went to the meeting-house and took my seat. The house was crowded. I looked round and thought, to myself, how are these people to be moved? Most of them have been brought here by curiosity, and are wholly indifferent to religion. Some of them come from worldly pursuits; on their faces it is legibly written that they have spent their lives in the pursuit of gold; all their thoughts have been about money, money,—from morning to night planning and scheming. If they dream, it is about making themselves rich by some speculation. Here are others who think of nothing but pleasure; care for nothing but dissipation and excitement. Others I see, on whose features are moulded the lines of sensual and sinful indulgence,—and others, rude and wild, whose hand like Ishmael's has been against every man, and every man's hand against them. And yet this preacher is going to speak to them about their souls;—while they hardly know they have any; while they have been living wholly for the body. How can this be done?

The problem was soon solved. The preacher ascended the pulpit. His manner was at first calm and subdued, but it was evident he was full of emotion; his whole mind was filled with the importance of his subject. He brought forward a few great truths—he urged them home upon each one present—he seemed like a brother speaking to his brothers on a matter of life and death. By numerous images, apparently spontaneous, he carried them further and further into the subject. Yes. He carried them with him. The crust of indifference and worldliness was broken up. The deep fountains of their souls, which in the dusty walks of life had been covered and hidden, but not choked up, burst forth. The hard faces softened; eyes which looked dry as summer's dust, were wet; they felt what he said; their consciences, hearts and minds all answered his appeal. I noticed some poor negro slaves in the gallery, who seemed to be swallowing every word that he uttered. And this man, who had never seen one of them before, had become an intimate in every bosom. How was it? It was by means of no great natural endowments; he was not highly gifted; he had not a remarkable intellect. It was the power of Faith that unlocked their hearts. And as I went away, I said to myself, as I had never said it before, and I felt, as I had never felt it before—Man is a religious being.

"They will hear my voice." Yes. They will hear it; they will hear Christ's voice, though not ours; if we preach ourselves, our own notions and inventions, they will not hear. "A stranger they will not follow, for they know not the voice of a stranger." But if we publish again and again the great truths which Christ has given us, we shall have success. God who distributes to all his creatures the powers which they need, has not left the preacher without the means necessary to attain his end. He has given the horse swiftness; he has given the lion strength; the potter has his wheel, the carpenter his axe and plane, the physician his medicines, the lawyer his books and his logic, the merchant his ships, and the missionary "the Word of God, quick and powerful, and sharper than any two edged sword." He is not obliged to live on the sufferance and favor of his fellow creatures; he is not obliged to please them by speaking smooth things and prophecying deceitfully. The greater his independence, the greater will be his success.

Such is the general nature and object of missions, and such their hope of success. But the occasion of our brother's departure for one of the remote points of the great Western valley calls us to speak particularly of missions to the West. From the manner in which that vast region was first settled, it has necessarily happened that the religious instruction of the people has been of a missionary kind. Their preachers have not generally been reared among themselves, but have come from a distance, and have been sent to them by different denominations. Early foreseeing the growing strength and future prospects of that rich country, every sect of Christians has sent its missionaries to collect congregations and form churches. The Methodists, with their ardent zeal, led the way, and in the depths of the unfelled forests, under those groves which were "God's first temples," the hardy emigrants and hunters came together to listen to the message of glad tidings. Baptists, Presbyterians, Catholics, and all other denominations have established themselves in the valley. And they need not disturb each other; there is work enough for all; all are wanted; yes, in my opinion, even the Catholics—though some think differently. We need not be afraid of encroaching on the ground of others; we need not drive them away; there is room for all. But there is room for us too. We should not be so excessively forbearing as not to go and fill our own place, and do our own work. We are wanted, because we carry no long creed, no rugged and difficult dogmas with us, and there are many there who will receive our faith when they would receive no other. We cannot expect to act immediately on the great mass of the people—we must establish ourselves firmly at the principal points, at the central, radiating points. Then the best influences may be expected to flow from our efforts. But we must suffer those liberal denominations which are working with us to assist us in diffusing a faith, as we think, purified and reformed from human inventions. I must confess I am sanguine enough to hope that in this way one great denomination may ultimately be formed by the amalgamation of all liberal sects through the United States, which shall thoroughly carry out the great principle of the Reformation—a denomination which shall lay aside creeds, and take the Bible as the only standard of faith and practice.

I congratulate you, my brother and friend, from my heart, on the resolution you have taken. In the name of the Western People I bid you welcome. If you come in sincerity and plainness to tell them truth, they will receive it. They will hear you gladly. Some difficulties you will find at first, something to learn, something to unlearn. You will have trials; but who has not? And who that is wise would wish to go through life without those trials which, in the providence of God, are the only means of giving manliness and strength to the soul. You will be alone—and yet you will not be alone, for your Heavenly Father will be with you. Trust to Him. Trust to his truth. Be faithful, simple, sincere, and you will succeed. "They will hear your voice."

And I am sure that our friends here will not object to such a mission as I have sought to portray. They will give you their sympathy and prayers and helping hand. They will encourage all missions the end of which is Peace and Union, to make us one fold under one Shepherd. They will say, "How beautiful upon the mountains are the feet of those who bring good tidings—who publish Peace—who say unto Zion, Thy God reigneth."

CHRISTIAN REGISTER.

BOSTON, AUGUST 30, 1834.

MR BROWNSON'S FOURTH OF JULY ADDRESS.

We cheerfully admit the following letter concerning Mr Brownson's Address, together with Mr B.'s explanations accompanying it. If we have mistaken any of his views, or overstated or exaggerated any thing which appeared to us unsound or of dangerous tendency, we rejoice to be set right. We were far from writing under the influence of any personal prejudices against Mr B. All our impressions concerning him had been any thing rather than unfavorable. We knew nothing of his views of public policy, or political economy, or of the social relations, till we read his Address; and that we read with utter astonishment, and expressed our opinions very frankly, as we shall aim to do on all similar occasions.

MR EDITOR,—I observed in your paper of last week, a notice of Mr O. A. Brownson's Address on Equality, in which I thought you had misapprehended some of the sentiments, advanced by that gentleman. Mr Brownson is an ardent advocate of improvement and reform, and expresses himself with great earnestness, and perhaps at times, with unguarded enthusiasm, on the existing evils of society and the prospect of their correction. He is not, however unless I have entirely mistaken his views, one of those rash projectors, who would reform abuses, by exciting the prejudices of the poor against the rich, arraying one class of society in hostility to another, or reducing all the varieties of human character and condition to one dead level of uniformity. I have received a letter from him this week, a part of it directly concerning this subject. I submit it to your perusal, and am sure that you will deem it an act of justice to him and his friends to make it public.

G. R.

Canton, August 25, 1834.

REV. MR R.—I regret to find that you so far misapprehended the purport of my Dedham Address, as to identify me with the Trades Union party. I regret also to perceive the mistake in reference to my real views into which the Editor of the Christian Register fell in his last week's paper. You very well know, from your acquaintance with me, that I am no advocate for the factitious distinctions which obtain in ours and every other community; also that I believe it the especial duty of a clergyman, not to bring down the rich, but to elevate the poor. I do not, in one word, believe that the distinctions which prevail are Christian distinctions, and as Christianity becomes better known and felt they must disappear.

I believe, sir, that all the evils to which I allude in my address do exist, and I wish to cure them, not as the Editor of the Register supposes, by legislation, not by any change begun in external circumstances, but by enlightening, and training the whole community to be moral and truly religious. I wish for more equality than I find existing, and I hope to effect it, by rendering education, (by which term I understand the "formation of character,") more equal.

You cannot make any laws on the subject that will be of much use, till you have first created a character for the community, which shall demand a different system of legislation from that now opposed. This is what I thought I stated with sufficient clearness in my Address; but since I have been supposed to teach a different doctrine, it is probable I did not.

I hope you will do me the justice to believe that, although I advocate Reform, I do it not because I am unfriendly to any class of the community, but from a regard to the best good of all; and also that I wish no reform in the external circumstances, in social or economical relations, any further than shall be considered necessary and effected by an increase of knowledge and virtue in all classes.

Yours with respect, O. A. B.

Mr B. alleges that we mistake his views in regard to *equality*, and in regard to *legislation* with reference to it. We might safely rest here, we think, with referring our readers to the passage which we quoted from the Address, and especially to the general spirit and scope of the oration. But we will quote a few sentences more.

"I not only ask for equality before the laws, but for equal laws,—for laws which shall not only speak the same language to all, but which shall have the same meaning for all, the same practical effect upon all."

Some persons, says Mr B. "tell us that equality, even in this broad sense, is already gained in this country. But no such thing. We have equality in scarcely any sense worth naming." And then he proceeds to speak of a large portion of the community at the mercy of political demagogues; of those "born with the right to live in luxury and idleness," and "others who are born only with the right to starve;" of "our higher seminaries of learning virtually closed to all except the rich;" of one part of the community laying under contribution the labor of the other; of "working men and idlers;" of "those who produce and are poor, and those who produce not and are rich;" of "those who perform all the productive labor, and those who obtain all the fruits."

Now be it marked that all this is in close connexion with Mr B's demand for "equal laws,—laws which shall not only speak the same language to all, but which shall have the same meaning for all, the same practical effect for all."

If Mr Brownson does not mean that these principles of legislation, (principles with which we find no fault) when fully carried out must have a healing efficacy for existing inequalities, we do mistake his meaning, and will only call upon him for a perpetual commentary on the passage which we quoted from his Address last week. When he has done this successfully, so as to show that he does not mean to cure the evils of which he speaks by legislation, we will exculpate him from the charge of romantic views concerning human laws, and acknowledge ourselves in the wrong, with respect to the strictures of which he complains. We have said thus much, in order to show how innocently we were betrayed into the "mistake" with which we are charged, and to relieve ourselves as far as may be from mortification in having committed it.

THE ANNUAL REPORT OF THE SUNDAY SCHOOL SOCIETY. 28th May, 1834.

This is a very rich collection of statements concerning the manner in which Sunday Schools connected with the "Society" are conducted, of the success which has attended them, of their wants, and of the manner in which they may be supplied, and of means and measures proposed for their improvement and advancement. We have learned a great deal from it; and though the "Report" itself may have reached most of our readers, yet we feel bound to call the attention of all of them to the subject, by giving a brief analysis of what it contains, with occasional remarks. We must crave the indulgence of our readers for any want of method, with which we may seem to be chargeable, since the report is, in great part, a compilation from the returns made from schools in different parts of the United States and the same subjects repeatedly occur in the selections made from different communications.

Sixty one reports, relating to as many different schools, were received for the year preceding the last annual meeting of the society, nine of which were accounts of schools reported for the first time. One hundred and thirty three schools is the whole number from which reports have been received since circulars were issued for procuring an account of them in 1827. The first reports were made in 1828.

Of successful efforts in establishing a Sunday school, that described by Mr Doggett of Bridgewater, in his own parish, is deserving of particular notice.

"He states that 'in discharge of parochial duty, he visited personally each family in his parish, with a view of ascertaining the number of children that could be obtained, and endeavored to impress the parents with the importance of Sunday school instruction, and to acquaint himself personally and familiarly with their children. An immediate attachment was thus created between himself and the children, and they were ready and anxious to attend Sunday school, as desired, and the thought seemed to animate them with delight.

"A similar course was taken to obtain teachers. A friendly and intimate acquaintance with the young persons of his parish secured to him an influence, which enabled him to form them into a Bible class. By giving a course of familiar lectures upon scripture, and the duties of teachers, he found them qualified and engaged to commence the work of instruction.'"

Some of the schools, in the country, are discontinued through the winter. This suspension, dictated by the inconvenience of holding the schools at that season, appears to be attended with some advantages. A report from one of the schools of that class just reopened for the season, states "the present condition of it to be very encouraging."

"There was something delightful in seeing the children and their teachers meet. Every countenance was lighted up with beams of joy and gladness. There was a rush of the children to their places, which testified their eagerness again to engage in the pleasing employment."

Another school (at Bernardston) is discontinued through the winter; and the teachers think it "decidedly the best way to have a regular examination and close, and commence again in the spring."

We can easily conceive that children and youth who have become attached to their teachers and their lessons (and such attachment always exists in our Sunday schools, so far as we can judge from the cheerful looks, indicative of confiding hearts, in the schools which we have seen) will eagerly resume their places when the school is reopened after one of our long winters. And this perhaps has given occasion to a suggestion which we find in another part of the Report, respecting stated vacations, together with public addresses at certain intervals. It is introduced as follows:

"A correspondent, from whom we have taken so much in this Report, recommends a division of the year into terms, allowing between them vacations, and having an annual celebration, with reports of the progress of the school, and a public address. Interest in the best school will at times decrease; it may be well to give indifference a time to expend itself, and then fresh interest will set in like a new current, at the commencement of a new term. Those who feel the most interested in their week studies look forward with great pleasure to a vacation, and it seems to me something of the same reason may apply to a vacation in the Sunday school. At least, by presenting distinct periods of time successively to the mind, it will strengthen motives to diligence and effort. It will be attended with the best results, to have an interesting opportunity of bringing the claims of the Sunday school each year distinctly before the parish, and the annual reports will be records of past experience, to guide and quicken the operations for the future. I am now *theorizing*; for we have not yet tried the above plan, but some of us have much thought of it, and I give you a few hints of our impressions."

We are persuaded that the Sunday schools, embraced by the Society of whose Report we are speaking, are in general in a very good condition, producing a most salutary effect upon the teachers and the taught, upon parents indirectly, as well as immediately upon their children. Our faith in these particulars is not lessened by the frankness with which the authors of the communications from different quarters, acknowledge their deficiencies in several particulars, and propose measures for extending the benefits of their schools and more fully accomplishing the purposes they have in view. It would be to us a poor evidence of great accomplishment, if they were satisfied with what they had already done, and contented themselves with vaunting the wonders they had wrought, as though their toils were over, and the machinery were so perfect that it needed neither repairs nor improvement. But such is not the fact; various wants are acknowledged, and plans proposed to supply them. But as this part of the subject opens a field for remark much more extensive than that which we have now cursorily been over, it must be deferred.

In the mean time we would by no means leave an impression that the good already effected falls short of reasonable expectation. It is impossible to read even the frugal extracts in the report of the Directors of the Sunday School Society, from their correspondents, without perceiving that the true spirit is abroad; and that the hearts of the teachers are in general fully engaged in their business. Their zeal has already overcome many difficulties; and for the evils which experience has made known,—experience, also, the school master which imparts wisdom to the teachable, will provide the remedies.

OVERSEERS OF HARVARD UNIVERSITY.

A meeting of the Overseers of Harvard University was held August 25th. This was the fourth of a series of meetings, the first of which, called merely for the purpose of confirming certain honorary degrees, voted by the Corporation, was held more than a month since. At that first meeting a member of the Board inquired of the President of the University, through the Chairman, concerning the present state of things in relation to the recent disturbances, the discipline, and its effects The President, in consequence, gave a brief history of the transactions; of the conduct of the students and the measures adopted by the Faculty, and promised a Report in detail, at a future time, if wished for by the Overseers. The meeting was accordingly adjourned, and at the second meeting the President read his promised communication, in his own name and with his own responsibility, the Faculty not having met upon the subject, it being vacation, and a majority of them being absent. It was voted upon the motion of one of the members, that the President Report be committed. It was accordingly committed, with instructions to the committee to prepare an address for publication with a view to produce a salutary influence upon the public mind in regard to the extraordinary state of things among the students and particularly of the Senior class.

The committee consisted of the following gentlemen. John Q. Adams, Levi Lincoln, Alexander Everett, Benjamin Pickman Jr. and John Codman.

The meeting was adjourned for the purpose of obtaining a report from the committee.

At the third meeting the committee reported three resolutions,—condemning the conduct of the students,—approving the measures of the Faculty,—and recommending that, upon the submission on the part of the three students, indicted for trespass and assault, to the authority of the College, the farther prosecution should be stayed.

The gentleman who, at the previous meeting, moved that the committee draw up an address for the public, expressed his disappointment that it had not been done, and after discussion, the whole subject was committed to a new committee with similar instructions as before, and the resolutions which have been mentioned in substance were not acted upon. The committee were John Q. Adams, Richard Sullivan, James Savage, John Cotton, Convers Francis.

At the fourth meeting, Monday last, this committee made a very full and able report which was read by the Chairman, and followed by three resolutions,—denying the claim of the students to exemption from prosecution under the laws of the Commonwealth—condemning the conduct of the Senior class in their appeal to the public,—and approving the measures adopted by the Faculty.

The report and resolutions were accepted and ordered to be printed, *nemine contradicente*. As they will soon be before the public we deem it unnecessary to make any comments upon them at this time.

HARVARD COLLEGE.

INAUGURATION OF PROFESSORS.—The Inauguration of Simon Greenleaf, A. M., Royal Professor of Law:—Cornelius Conway Felton, A. M., Eliot Professor of Greek Literature;—Charles Beck, P. D., University Professor of Latin;—and Benjamin Pierce A. M., University Professor of Mathematics, took place on the 26th inst., in the University Chapel.

After prayers by the Rev. Henry Ware Jr., the President delivered an Address in Latin briefly adverting to the occasion, to the foundations and purposes of the Professorships; and the Statutes of each professorship were read by Professor Channing. A reply, in Latin, to the President's Address, was made by Dr Beck, for himself and the other Professors elect, by way of compliment as he intimated to the Latin department, at the head of which he is placed. The Professors were then severally announced, *pro more* by the President.

Professor Felton delivered an Inaugural Discourse, in which he paid a just tribute of respect to the memory of Samuel Eliot, the founder of the Greek Professorship, who in his lifetime,—though privately,—laid his rich offering on the altar of literature. He spoke of the modes of accomplishing the objects embraced in the statutes of his office, and gave a tasteful sketch of the early culture of Grecian literature and arts and their advancement, with various striking examples of their harmonious progress, side by side,—Epic Poetry, Tragedy, Music and Statuary, all arranged in simple beauty.

The Inaugural Discourse of Professor Greenleaf closed the exercises of the occasion. He spoke of the importance of Law and of the profession of Law, in regard to private and public relations, and of its different branches; of the value and necessity of deep learning in those who would acquit themselves worthily in their calling; of the high moral qualities demanded in the performance of the duties of the profession, as guardians of the rights and liberties of the citizens; and of the inestimable importance of an able and pure judiciary.

COMMENCEMENT AT HARVARD UNIVERSITY.

The Annual Commencement at Harvard University took place on Wednesday the 27th inst. The day was pleasant, and a large assembly convened to attend the exercises, which were held for the first time in the new church, a large, commodious and beautiful building.

The order of exercises of candidates for the Degree of Bachelor of Arts, was as follows.

1. A Salutatory Oration in Latin. Thaddeus Clapp, *Dorchester*.
2. A Conference. "The Political Reformer, the Schoolmaster, and the Missionary." Miles Teel Gardner, *West Cambridge*; Charles Eliot Ware, *Cambridge*; Hiram Wellington, *Lexington*.
3. An Essay. "The Varieties of Genius." Henry Francis Harrington, *Roxbury*.
4. A Colloquial Discussion. "The Literary Influence of a Reading Public." Henry Blanchard, *Billerica*.
5. A Conference. "The Country Gentleman and the Plebeian." Aaron Hayden, *Eastport Me*; Lucius Parker, *Southborough*.
6. A Colloquial Discussion. "View taken of a Nation by itself and by Others." Kinsman Atkinson, *Eaton. N. H*; Caleb Alexander Buckingham, *Cambridge*.
7. A Conference. "Ancient and Modern Honors to the Dead. Edward Bradstreet, *Newburyport*; William Vincent Thacher, *Boston*.
8. A Literary Discussion. "The Evils and Benefits of Large Books. Nathaniel Babcock Ingersoll, *Cambridge*; Charles Newell Warren, *Stow*.
9. A Forensic Disputation. "Is it expedient to make Colonies of Convicts?" Benjamin Eddy Cotting, *West Cambridge*; Charles Breck Parkman, *Westborough*.
10. A Dissertation. "Lafayette." Drausin Baltazar Labranche, *St. Charles Parish, La.*
11. A Philosophical Discussion. "Skepticism and Love of Truth as Indications of Mental Character and Vigor. "Edward Fox, *Portland, Me.*;—Zebina Gleason, *Westborough*.
12. An English Oration. "Superstition." Samuel Morse Felton, *Charlestown*.
13. A Forensic Disputation. "Is the Cause of Despotism strengthened by the Extermination of the Poles." (*The affirmative.*) Joseph Sargent, *Leicester*.
14. An English Oration. "The Influence of Speculative Minds." William Smith Cruft, *Boston*.
15. A Dissertation. "The Irresponsibleness of Anonymous Writings." Charles Mason, *Dublin, N. H.*
16. A Deliberative Discussion. "Tendency of Free Institutions to bring First Principles into question." William Leroy Annin, *LeRoy, N. Y.*; George Moore, *Concord*.
17. An English Oration. "American Aristocracy." Thomas Cushing, *Boston*.

Exercises of Candidates for the Degree of Master of Arts.—1. An Oration in English. "The Value of the Political Lessons left us by the Founders of our Free Institutions." Mr Charles Eames.

2. A Valedictory Oration in Latin. Mr William Hammatt Simmons.

The following gentlemen were admitted to the degree of Bachelor of Arts:

William LeRoy Annin, Kinsman Atkinson, George Forester Barstow, Henry Blanchard, Edward Bradstreet, Caleb Alexander Buckingham, Thaddeus Clapp, James Freeman Colman, Benjamin Eddy Cotting, William Smith Cruft, Thomas Cushing, Samuel Morse Felton, Edward Fox, Eugene Fuller, Miles Teel Gardner, Zebina Gleason, Henry Francis Harrington, Aaron Hayden, Rufus Hosmer, Nathaniel Babcock Ingersoll, Rufus Tilden King, Drausin Baltazar Labranche, Rufus Bigelow Lawrence, Charles Mason, George Moore, Lucius Parker, CharlesBreck Parkman, Samuel Parkman, John Witt Randall, William Putnam Richardson, Samuel William Rodman, Joseph Sargent, William Vincent Thacher, Charles Eliot Ware, Charles Newel Warren, Hiram Wellington, Nathaniel West.

Thomas Bolton, William Dehon, and Moses Kelley, were admitted to the degree of Bachelor of Arts, out of course.

The following gentlemen were admitted to the degree of Master of Arts:

Caleb Fletcher Abbot, William Austin, Amos Bigelow Bancroft, Nathaniel Tucker Bent, George Amory Bethune, Francis Boot, Frederic William Brune, Edward Cruft, Charles Eames, Jeremiah George Fitch, Frederic Furber, Francis Gardner, Benjamin Goddard, Nathaniel Goddard, Frederic West Holland, Herman Brimmer Inches, William Saxon Morton, John Peters, Henry White Pickering, John Tappan Pierce, George Cheyne Shattuck, Nathaniel Bradstreet Shurtleff, William Hammatt Simmons, Sebastian Ferris Streeter, Abner Bennet Wheeler, Samuel Wigglesworth, Frederic Wright.

John Pickering and Horatio Cook Merriam, were admitted to the degree of Master of Arts, out of course.

Bachelors of Laws.—John Wade, Edmund L. Cushing, Charles Sumner, Frederic Wright, Wendell Phillips, Samuel Lyman Hinckley, George Smith, Francis L. Dutton.

Doctors of Medicine.—Jonathan Wheeler Bemis, James Brander Forsyth, Almond Gushee, James Jackson Jr., Horace Kimball, Josiah Moriarty, Edward Thomas Tremaine, William Kendall Wells, Charles Frederic Winslow, William Young. Also—Amos Brazier Bancroft, George Amory Bethune, Andrew Denny, Nathaniel Augustus Fisher, Francis Henry Gray, Henry Babcock Hubbard, Herman Brimmer Inches, Nathan Bradstreet Shurtleff, Henry Tucker, Abner Bennett Wheeler, Samuel Wigglesworth.

The honorary Degree of Doctor of Laws was conferred on Edward Livingston, Minister to France; on his Excellency, John Davis, Governor of the Commonwealth, and on Simon Greenleaf, Royal Professor of Law in the University; The Degree of Doctor of Medicine, on Dr Du Brissis, of Halifax, Nova Scotia; and the Degree of Doctor of Divinity on Rev. Francis Parkman, of Boston, Rev. Henry Ware Jr. and Rev. John Gorham Palfrey, Professors in the Theological Institution.

ALUMNI OF HARVARD UNIVERSITY.

Agreeably to a previous invitation from a committee of the Graduates of the University, to the whole body, to meet for the purpose of devising means to aid the Institution, by providing for the extension of its funds, a meeting was held on Tuesday 26th P.M., at which about seventy gentlemen were present.

The meeting was called to order by Judge Story. Dr James Jackson was appointed chairman of the meeting, and Sidney Willard secretary.

The following resolutions, preceded by an explanation of the state of the existing funds of the University, showing how they were tied up, and how all the endowments for Professorships, rich as these are in number, had really made the Corporation poorer, by obliging them to furnish additional means for the support of the Professors,—were introduced by the Hon. Judge Story, one of the committee for calling the meeting.

1. *Resolved*, That the sum of $100,000 ought to be raised by subscription among the friends of the College, that the income thereof ought to be perpetually applied to the diminution of the expenses of education to the undergraduates of the University under the direction of the corporation thereof.

2. *Resolved*, As the opinion of this meeting, that the Alumni of Harvard University ought immediately to adopt vigorous measures to procure the sum named, so as to be applicable to the purpose aforefaid on or before the centennial anniversary of the Institution, in 1836.

These resolutions were discussed till about seven o'clock in the evening. Some diversity of opinion existed in regard to the object to which the sons of the College should direct their aid, by the funds which they might obtain, but there was no division respecting the great purposes of procuring the sum named in the resolutions.

Dr Jackson the chairman, having been obliged to withdraw, called the Hon. Judge Shaw to the chair.

On motion, that the resolutions be referred to a committee, to be nominated by the chair, the the following gentlemen were appointed. Judge Story, Judge White, Mr Satonstall, Mr Curtis, Mr Sparks, Mr Noyes, and Mr Phillips (of Salem.)

The committee were also instructed to consider the expediency of establishing an Association of the Alumni and forming a constitution.

The meeting was then adjourned to the next [illegible], at 4 o'clock.

Wednesday. Met according to adjournment. Judge Shaw was called to the chair.

The committee to whom the resolutions offered the day before were committed, reported a substitute for the resolutions, and also a constitution for a society of the Alumni.

The constitution together with a resolution relating to the same subject introduced by Mr [illegible]dreth, were laid on the table, and the resolutions offered by the committee were taken up, [illegible]gely discussed and passed.

They are as follows:

1. *Resolved*, That the sum of One Hundred Thousand Dollars [illegible]ght to be raised by Subscription among the [illegible]ends of Harvard University, the income whereof [illegible] be perpetually applied to the Diminution of the penses of the Under Graduates in the Univer[illegible]y under the direction of the Corporation.

2. *Resolved*, As the sense of this Meeting, [illegible]hat vigorous measures ought immediately to [illegible] adopted by the Alumni of the University to [illegible]ocure the foregoing sum, so that the same [illegible]ay be applied to the objects aforesaid on or [illegible]efore the next Centennial Anniversary of the [illegible]undation of the University, in 1836; and that [illegible]o subscription shall be deemed obligatory un[illegible]ess the whole sum shall be subscribed for, by [illegible]at period.

3. *Resolved*, That a Committee of——Alumni [illegible]e now appointed to carry the foregoing Reso[illegible]utions into effect, with liberty to appoint Sub [illegible]Committees for the same purpose.

The consideration of the constitution and of Mr Hildreth's resolution were committed to the same committee which reported the constitution, to which committee Mr Hildreth, and Professor Palfrey were added; and the committee were instructed to report at the next meeting.

The same committee, who invited the meeting of the Alumni, were directed to give suitable notice of the meeting for the ensuing year.

The meeting was adjourned to Commencement day 1835 at 4 o'clock P.M.

Ordination at Buffalo.—The ordination of Rev. Albert C. Patterson, from the Divinity School at Cambridge, over the Congregational Society in Buffalo, took place on Wednesday August 13th. A numerous audience were assembled in the beautiful church built there about a year since, and the exercises were highly interesting and impressive. The sermon by Mr Gannet of Boston, was from Titus i. 1, "The faith of God's elect and the acknowledging the truth which is after godliness." The leading idea of the discourse, which the preacher unfolded with admirable strength and clearness, was, that in matters of doctrine the *essential* is the *common*, the universally received among Christians,—those great truths which rest like sunlight upon every page of scripture, as upon every page of human life. After enumerating these great fundamental truths of religion, he represented it to be the sole peculiarity of Unitarians, that we recognize only what is commonly received, as essential to Christianity, leaving disputed doctrines to the speculation of individuals. He showed that many of the popular doctrines might be cut away, and the vital part of Christianity still remain, and he closed with a brief exposition of the Unitarian faith, in which every Christian might recognize truths, which he holds dear and fundamental in his own creed. The other exercises were as follows: Introductory Prayer and Reading of the Scriptures, by Mr Kent of Duxbury; Ordaining Prayer, by Mr Pierce of Trenton, N. Y.; Charge, by Mr Pierpont; Right Hand of Fellowship, by Mr Muzzey of Cambridge Port; Address to the Society by Mr Pierpont. Appropriate hymns and anthems were sung; and the warm sympathy which pervaded the assembly gives promise that the young tree is planted in no barren soil.

Allen's Questions.—As a writer in the Register a few weeks since suggested the expediency of providing *a Key to Allen's Questions*, it may be gratifying to that writer and to others who entertain similar views, to be informed, that such a work is now in the course of preparation, and had in fact been commenced, before the article containing that suggestion had appeared in the Register.

NEW PUBLICATIONS.

The claims of Harvard College upon its Sons. A Sermon preached in the Chapel of that Institution on Lord's Day afternoon, July 13, 1834. By J. G. Palfrey A. M. Professor of Biblical Literature. Cambridge: J. Munroe & Co.

Mr Palfrey speaks to the young men of what their fathers have done for the University individually, and as a Commonwealth, so that now even the sons of the affluent are not enjoying its benefits solely at their own cost. It is far otherwise, and much of the expensive provision for learning there is already furnished without change to any.

From what they owe to their fathers, the young men are exhorted by the preacher to "testify their gratitude by causing the good offices of their fathers to be effectual for the elevation of their own characters;" by bearing in mind that, the fathers "at their own cost, but through the agency of the sons, designed to benefit their race, in our country, in all countries, in all interests, in all times," by resolving that "the Institution, which was such a cherished object of affection and care shall always be an object of affection and care" to the children.

These topics are brought home to the hearers by strong motives and appeals to their best affections.

Professor Palfrey in one of his notes adverts to a matter of great interest in the history of the University. "In little more than two years," he says, "the second century from the foundation of the College will be completed. Is it fit, or not, that her nineteen hundred living sons should be thinking of doing honor to that event by some joint expression of their gratitude?

"Their aggregate means are ample. The wants of the college, in two respects, those of accommodation for its invaluable library, and provision for indigent students, are great. To keep the anniversary by a liberal united effort to advance the object, to which it owes its interest, would make a sensible and memorable novelty among forms of commemoration."

The sons of the College, we rejoice to say, are beginning to be alive to this subject, and we confidently hope that the interesting period about to arrive will prove to be the consummation of great and generous efforts.

Right and Wrong: or familiar Illustrations of the Moral duties of Children. By Marianne. Boston: Wm Pierce. 1834.

This little volume is an excellent gift for children, and contains scarcely less instruction for parents or guardians, than for the children of them. The subjects are various and distinct, and there is enough of story and narrative without prolixity, to illustrate and enforce the moral. We cheerfully recommend it as adapted to impart excellent lessons upon habits of order and punctuality, upon the government of the temper, upon truth, frankness, and the great leading properties of a good mind and heart.

INTELLIGENCE.

DOMESTIC.

Eulogy on Lafayette.—A Eulogy on Gen. Lafayette is to be pronounced by Hon. Edward Everett in Fanueil Hall, on Saturday next, Sept. 6th.

Balloon Ascension.—Mr Durant ascended in his balloon from the amphitheatre below the Common, on Monday afternoon. The amphitheatre was well filled. A great concourse of people assembled on the Common, the Mill Dam and the adjacent grounds. The following statement addressed by Mr Durant to the evening papers, will give our readers a more full and satisfactory idea of the ascension than we can ourselves otherwise furnish.

To the Editors of the Evening papers.

Gentlemen: The delightful weather yesterday afternoon, enabled me to anticipate the hour of departure from the amphitheatre, though a delay of a few minutes might have been equally favorable; yet with every thing ready, in such favorable weather, I deemed it best to unmoor, lest a flaw of wind should rupture the balloon, or some unforeseen event should cause a delay, or perhaps entire failure; for in this situation, while retained by cords on the earth, the balloon is much more liable to accident than while floating in air. The balloon was in perfect condition, and the decomposition of the water, in consequence of very good materials, was entirely successful, and met my most sanguine expectations. Seeing the amphitheatre well filled at that early hour, I deemed it best to unmoor, and accordingly severed the last cord at 31 minutes past 4, by my time, and the balloon rose in beautiful style, though with more buoyancy than I deemed necessary, and I opened the valve, to avoid the upper and more westerly current, which was setting towards the ocean. Before I could stop the upward motion of the balloon, I found myself in this current, though the wind was here so light that I was almost stationary moving to the eastward, though so slowly as to require one hour at least to attain a sufficient easterly position to allow the Rabbit and Parachute to reach Boston. As I was then over the Back Bay, I judged the best plan to give the spectators a view of the descent of the rabbit, would be to keep in the lower current, and thus reach the land on the western side of the Back Bay. At 4h 49m I judged myself sufficiently over the land, and let go the rabbit. The barometer then stood at 26.02, the thermometer 68 deg.; in four minutes after I saw him land. A number of persons, on foot and in carriages, hastened to the spot, and caught the parachute before it touched the earth. Finding there was not sufficient wind to waft me a great distance I judged it would be most interesting to keep as low as possible, to afford the spectators a distinct view of the aerostat, and by occasionally letting off gas and ballast, I was enabled to keep so low as to hear distinctly the remarks of the inhabitants below.

The roads appeared lined with carriages, hastening towards Cambridge, for which place my course was directed, and with so little wind I judged it practicable with assistance to return to Boston with the balloon inflated. I accordingly made preparations to descend, and at 14 minutes past 5, I passed over Mount Auburn, sufficiently low to have anchored, but seeing a clear field beyond, I let go the anchors in the road, a short distance from the house of Mr Bird.

A number of gentlemen came to my assistance in a few seconds, and having tripped the anchors, I started for Boston with the balloon inflated, but had progressed only a few hundred feet when I found the resistance which the balloon made to the wind, and the probable injury to the numerous equipages which were now collected, (by frightening the horses) rendered it prudent to exhaust the balloon of its gas. I was conducted to a grass field on the side of the road, whete I was rendered every assistance to fold the balloon, which is not injured in the least degree. By this time a great many equipages had arrived from Boston, and I had the pleasure of a seat in the chaise with my friends Mr Town and Mr Greene, whom I had left one hour before in the amphitheatre.

I arrived at the Tremont a few minutes past 6, enjoying my usual good health and spirits. I feel under many obligations to the gentlemen who kindly assisted me to alight and convey my apparatus to the city, and likewise to those who assisted me at the amphitheatre, and to the citizens generally for their many marks of polite attention. At starting, Barometer 30.08, Fahrenheit 73; greatest elevation at 4h. 40m, Barometer 25.42, Thermometer 66—equal to an elevation of about 4186 feet. Yours, &c.

C. F. DURANT.

Tremont House, 26th Aug. 1834.

Fatal Affray.—John Newell of Roxbury was stabbed on the 21st inst. by a man named Donally, Donally immediately fled. Newell has since died, and Donally is apprehended.

Masonry in the County of Worcester.—The Worcester papers contain the following official account of a meeting recently held in that place by the Masons of Worcester County. The Palladium says; "The Convention embraced all the leading members of the fraternity in the County, and there was, we understand, perfect harmony and unanimity in their proceedings."

At a meeting of Free Masons from all parts of the County of Worcester, assembled at Worcester, on the 18th day of August, 1834, Hon. Aaron Tufts of Dudley, was elected Chairman, and John G. Thurston of Lancaster, Secretary. The views and opinions of those present, on the present condition of the Institution, having been freely expressed, a Committee was appointed, consisting of William Lincoln, Esq. of Worcester, Hon. Joseph Bowman of New Braintree, Hon. Wm. S. Hastings of Mendon, Linus Child, Esq. of Southbridge, and Hon. Charles Russell of Princeton, to report resolutions, expressive of the sense of the meeting. The following resolutions, having been fully considered, were *unanimously adopted:*—

Resolved, That under existing circumstances, we believe it has become a duty, which Free Masons owe as well to the public as themselves, frankly to declare their views of the Masonic Institution and of its present condition.

Resolved, That, in our opinion, the Masocic Institution was originally established for benevolent and good purposes—that, in its practical operation, in this Commonwealth, we have known nothing conflicting with moral, social, or civil duty; that, here, it has been of honorable character and charitable tendency, embracing among its members many virtuous and pure men, and patriotic and worthy citizens—and that Masons can never divest themselves of self respect, nor consent that others should deprive them of civil rights, by reason of their having been connected with the institution.

Resolved, That, in the changes and improvements of society, we believe the Masonic Institution has now become unnecessary; and, while social, charitable, and benevolent objects can be effectually accomplished in other modes, more congenial with public sentiment, we consider it no longer useful nor expedient to sustain its organization, at the expense of the peace and harmony of society.

Resolved, That respectful regard to public opinion, to the sentiments of that great portion of the community unconnected with the Institution or with its assailants, to the spirit of recent legislative enactments, and to the tranquillity of society, requires that the Institution should now be voluntarily dissolved by its members.

Resolved, That the Institution may now be relinquished by the free and voluntary act and common consent of its members, without sacrifice of honor or integrity.

Resolved, That under the existing circumstances of the Masonic Institution, we deem it civil duty, which we have always regarded as paramount to all Masonic obligations, to endeavor to effect the entire extinction of that institution by voluntary and general relinquishment.

Resolved, That the act of incorporation of the Grand Lodge of Msssachusetts, having been surrendered, an act of the Legislature having declared any unauthorized oath or obligation unlawful, the meetings of most of the Lodges in the State having been suspended, and their charters suffered to expire by their own limitation, and Masons, in different parts of the Commonwealth having, generally, long since ceased to act as such, we believe their views in regard to the Masonic Institution are in accordance with our own. And, appealing to their candor and sober judgment, to confirm the correctness of these opinions we do respectfully, but earnestly, invite other Masons to make such expression of their views, as shall leave the community no occasion longer to doubt on the subject.

Resolved, That these resolutions, signed by the Chairman and Secretary, be communicated to other Masons, and to the editors of newspapers in the County for publication.

Aaron Tufts, *Chairman.*
John G. Thurston, *Secretary.*

Cholera in New York.—The cholera continues to prevail to some extent, though not very alarmingly, in New York city. The Board of Health report the number of deaths for 24 house ending Tuesday noon, at twenty one.

American Antiquarian Society.—The following article in regard to a recent donation to this Society appeared as a communication in the Boston Daily Advertiser of the 26th ult.

The friends of the American Antiquarian Society will be gratified to learn that its Library has recently received a very valuable accession through the liberality of Thomas Walcut, Esq. of this city, and his nephew, Rev. Robert F. Walcut. The former gentleman, who is named in the Act of Incorporation of the Massachusetts Historical Society, and was the zealous associate of Dr Belknap, Gen Sullivan and others, in founding that Institution, has devoted the leisure hours of a long life to the collection of works illustrative of the early history of this country. The entire collection, comprising several hundred rare volumes, of many of which it would be difficult to find duplicates, and about ten thousand pamphlets, together with a considerable number of manuscripts, has been generously given by Mr Walcut and his nephew, (whose property it had partially become,) to the Antiquarian Society, and is now deposited in the Library at Worcester. A more precious contribution to the stores of that Society, previously of great value, could scarcely have been made.

Few intelligent travellers have passed a day at Worcester within the last three or four years, without paying a visit to the Library and Cabinet of the Antiquarian Society. The Institution is a national one, and enrols among its members individuals in all parts of the Union. The liberal bequests of the late Dr Thomas enable the Society to support a Librarian whose exclusive attention is directed to the promotion of its objects, and the preservation and enlargement of the Library, which is now supposed to contain from ten to twelve thousand volumes. A catalogue of the books is in preparation; as is also a second volume of the collections of the Society, which are both expected to issue from the press before many months.

Commerce of the United States.—The Baltimore American says, "From the statements published of the commerce and navigation of the United States for the year 1833, and comparisons of some of the items with those of preceding years, we glean the following statistical items, which are interesting for reference.

"The whole amount of exports for the year was $90,140,433, of which $70,317, 698 were of domestic, and $19,882,735 of foreign articles. The total for 1832 was $87,176,443, of which $63,137,470 were domestic, and $24,039,473 foreign. For 1831, the total was $81,310,583, of which $61,277,057 were domestic, and $20,033,526 foreign.

The exportation of Flour for the three years was, in 1831, 1,806,529 bbls; 1832, 864,919 bbls; 1833, 955,788 bbls. Of cotton, Sea Island, 1831, 8,311,-762; 1832, 8,743,373 lbs; 1833, 11,142,987 lbs; of other cottons, the exports were respectively 268,668,-122; 313,471,749, and 313,555,617 lbs.

The aggregate value of all the importations into the United States was, for the three years severally, $103,191,124; $101,029,266; and $108,118,311.

The navigation tables furnish the following as the total of the tonnage of the United States, registered, enrolled and licensed for those years; 1,191,176; 1,267,846; 1,439,450 tons. In 1833 there arrived 1,111, 441 tons of American shipping, and departed 1,142,160 tons. Of foreign shipping, there arrived 496,705 tons, and departed 497,039 tons.

Some of the items of importation may be acceptable.—There were imported in 1833 15,698,050 gallons of Molasses; 14,634,822 lbs of tea; 99,955,020 of coffee; 85,689,944 pounds of brown sugar; and 11,-999,089 pounds of white sugar.

Mr Chambers has accepted the appointment of Chief Justice of the Second Judicial District of Maryland, and resigned his seat in the United States Senate.

The Hon. Wm. Wilkins, Minister to Russia, sailed from New York on Saturday in the North America, for Liverpool.

Wm. Littlefield, is appointed collector of the Customs for the District of Newport, R. I., in the place of Christopher Ellery, resigned.

Yale College.—The Commencement at this Institution took place on Wednesday last, when the degree of A. B. was conferred on 64 young gentlemen. The honorary degree of L. L. D. was conferred upon Governor Foot, and Hon. Thomas S. Williams, lately elected Chief Justice, and that of D. D. on Rev. Andrew Reed and James Matheson, of England.—On the day before the Commencement, an oration on the character and services of Lafayette was delivered by James A. Hillhouse, Esq. Orations were also delivered before the Linonian Society and the Society of Alumni: before the former by Rev. W. W. Andrews of Kent, Conn. and the latter by Lucius Duncan, Esq. of New Orleans. A lectureship on Natural history has been founded by the latter Association.

Phillips Exeter Academy.—The annual exhibition at this Institution took place on Thursday last. The number of students, as appears by a recent catalogue is nearly eighty. This Academy still remains under the charge of the excellent and venerable principal, Dr Benjamin Abbot, who laid the foundation of its reputation nearly half a century ago, and has sustained it till the present time.

FOREIGN.

From Europe.—English papers to July 24th have been received at New York. The English news is not important. The Poor laws amendment bill has been read a second time in the House of Lords, and the Irish Coercion bill in the House of Commons, without much opposition.

The following Summary is collected from various papers.

Portugal.—The health of Don Pedro creates some anxiety in Portugal. He has become enfeebled by the fatigues of the two last years, and recently has been severely attacked by fever and spitting of blood. It is stated that the Duke of Palmella has had several conferences with the Ministers on the subject of the proper persons to constitute a regency in case the health of Don Pedro should become such as to disable him. The alarming symptoms had disappeared, and his restoration was expected. The meeting of the Cortes was looked forward to with anxiety. We give the following extracts from late papers.

"The disbanded volunteers and militia were quietly returning to their homes, to which they were induced by the labor required, to assist in gathering in an early harvest. The decree for the sale of the monastic and convent properties had excited no particular feeling, the public opinion appearing to be, that these abodes of superstition, idleness, and gross luxury, should be eradicated. The report respecting the Duke of Palmella's adhesion to them, gains ground. The Duke of Terceira appears to have declared himself a decided supporter of the present ministers. The electioneering intriguers are busily at work. The 'Lisbon Chronica' of the 28th ult. contains a copy of the quadripartite treaty, with the ratification of Don Pedro subjoined. He approves, ratifies, and confirms the above treaty, "as well in the whole as in each of its stipulations, excepting only the application therein made of the title of Infante to Don Miguel." Letters from Northern Italy say that Don Miguel has landed on the coast of Sardinia, and immediately proceeded to the Austrian territory, whence it is inferred that he perhaps intends to seek an asylum in the Imperial dominions.

The following intelligence relating to Portugal is from a letter dated at Rome on the 1st June, and published in the Augsburg Gazette.

"The decree of the 28th ult. in Portugal, relating to the suppression of the convents, which is very unwelcome news here, has filled even the friends of Don Pedro with terror. The indulgence hitherto shown by the Pope, is ascribed solely to the representations made by the French Court, where it appeared to be believed that in Lisbon some attention would be paid to those representations against such a proceeding. As this has not been the case, there scarcely appears any other method remaining than that the holy father should pronounce an anathema on the Government of the Queen Maria da Gloria, Independent of the effect such a step might have, it is to be feared, that the acknowledgement of the young Queen will be long delayed, as well here as by the Powers friendly to us."

Spain. We gather the following from letters dated Madrid June 5th.

"Don Francisco Martinez De La Rosa has issued a proclamation, in the name of the Queen, setting forth the facts and circumstances which daily present the cause of the legitimate throne and the nation in a more favorable point of view, and which form the basis of their present welfare and their future hopes.

A letter from Aldudes of the 4th July, states, that at the news of the approaching arrival of General Rodil's army, the Carlist Junta of Navarre, which holds its sitting at Elisondo, had decided to call out a levy *en masse* of all the men able to bear arms, from the age of seventeen to forty-five. In order to facilitate the measure, the junta appointed as Alcade one of the principal inhabitants of the village of Iturita, the richest and most influential individual of the whole valley, Don Pedro Maria Thalde, chief of the family of Jaureguy-Churia.

We are assured by Don Pedro Thalde, that, in a few days, Navarre will be the theatre of all the horrors and cruelties to which a civil war, fomented by the fanaticism and egotism of the monks, can give rise, to escape from which all the wealthy proprietors of Bastian are about to seek shelter in France, or in some town occupied by the partizans of the Queen of Spain.

If it be true, (the rumor of which we have elsewhere mentioned,) that Don Carlos has repassed into Spain, there can be little doubt that these anticipations will be realized, and that Spain, or, at any rate, the northern provinces of it, will again become the scene of ferocious civil war—edged with all the venom of sacerdotal vengeance.

Belgium.—Orders have been given by the Belgian Government for the immediate repair of the citadel of Antwerp. The contract for the masonry work has been taken by a builder of Ostend at 227,000fr.

The King and Queen of Belgium had proceeded to France, and left Paris on the 11th ult. for Rouen to meet the royal family of France.

Switzerland.—Prince Louis Bonaparte, who requested he might be allowed to form a part of the Bernese contingent, of artillery ordered to the camp of Thoure, has just been appointed honorary officer, with the rank of Captain, by the Executive council of Berne.

Turkey. A letter dated Constantinople June 17th says:

Constantinople, June 17.

Intelligence has been received to-day from Smyrna, that the English fleet, of six sail of the line, four frigates, and several brigs and corvettes, has arrived off Vourla. The corvette Scout, commanded by a son of Earl Grey, appears to have preceded it with the notice of a speedy arrival. This corvette came into the Bosphorus last week. We hear nothing positive respecting the object of this fleet, which is soon to be joined by a French squadron. It is considered a demonstration against Russia. The English Legation here endeavor, indeed, to propagate the idea that the object is merely to exercise the men—a statement which is doubtless as far from the truth as that according to which the destination of the two fleets is the Black Sea.

The Daily Advertiser says;—There are many speculations in the foreign journals relative to the affairs of Turkey. It is said that the Sultan is levying an army of 30,000 men. The English fleet in the Mediterranean had been reinforced, and consisted of five sail of the line and a frigate. They visited Smyrna, and landed a large body of marines, but subsequently departed on a cruise. Nothing is stated, which appears to justify the apprehension of an early rupture, though it is confidently predicted in several of the papers.

Greece.—A letter of the second of July from Ancona, says;—"A steam vessel from the Ionian Islands, has brought intelligence of the conclusion of the trial of Colocotroni and his fellow prisoners. Colocotroni and Koliapulo were condemned to death, but King Otho commuted their punishment to 20 years' imprisonment. There has been a change of ministry in Greece. Mavrocordato is named ambassador to the Court of Prussia, and is replaced in the Department for Foreign Affairs and the King's household by the celebrated Rizo. Coletta has been appointed Minister of the Marine and of the Interior, and president of the Council.

From the West Indies.—We are in possession of a file of the St. Lucia Gazette to the 9th of July which also contains advices from Antigua of a late date. It seems, however, as if the people of the West Indies could think of nothing, and write of nothing, but the (not past) emancipation of the blacks. It is very evident, notwithstanding their efforts to conceal it, that very serious apprehensions are entertained. A motion had been made in the Assembly of Antigua to proclaim martial law, for a limited time before and after the first of August, with a view of "preserving undisturbed the tranquillity of the island." The motion however was lost, and the editor asks, in relation to the blacks, what Mrs Croaker did, in respect to threats against her husband—"Can anything be more absurd than to double our distress by our apprehensions?"

The papers also state that on many estates the proprietors and attorneys have determined to plant no provisions this year, and in some places have even rooted up what had been previously planted. They say "the negroes are now to have wages and must buy provisions as they can." Should this heartless conduct prevail extensively, and the negroes be driven to starvation, we may soon expect to hear of the most serious disturbances. Bolts nor bars, whips nor chains, nor even the halter, can present effectual impediments to the violence of a famished population.

N. Y. Com. Adv.

*** We would refer our readers to a poetical communication, on our last page, full of beauty and feeling, which we have received from a friend who has recently visited Niagara Falls.

MARRIAGES.

In this city, by Rev. Dr Sharp, Mr John Peter Narr, of Surinam, to Miss Margaret Amelia Howard, of Boston.

In Lancaster, N. H. Nath'l Wilson, Esq. of Orono, Me. Attorney at Law, to Miss Adeline, daughter of the late Benj. Boardman, Esq.; Dr Samuel Alden, of Hanover, to widow Sarah Boardman, relict of the late Benj. B. Esq.

In Gorham, Me. Rev. Henry S. Smith, of Windsor, Ohio, to Miss Mary, daughter of Rev. Timothy Hilliard.

In Utica, N. Y. Mr W. Forbes to Miss E. S. A. Wyman, of Boston.

DEATHS.

In this city, Aug. 16, Mary Stains, 35 years; Thos. Emery, 14. 17th, Deborah Hall, 35; Matilda Bancroft, 7 1-2; John R. Hutton, 15 mo; Lydia Ann Meserve, 3; Lydia Town, 9 years; Mary Cornell, 20 mo. 18th, Caroline A. Nichols, 4 yrs; John H. Hutton, 25. 19th, James J. Whitcomb, 2 mo; child of James Hudson, 7 weeks; Jeremiah Fitzgerald, 48 yrs; Mary Conner, 15 mo. 20th, Caroline Jackson, 35 yrs; Maria Little, 6 mo; Wm. B. Coburn, 6; Mary Elizabeth Cassey, 15. 21st, Thos. C. Fox, 40 yrs. 22d, Lucia Snow Smith, 18 mo; Elizabeth Brown, 35 yrs. 23d, Louisa Brown, 25.

On Monday morning, Mrs Adeline C. wife of Mr Enoch Train, 31.

On Sunday evening, Charles Markham, only child of Mr Reuben M. Stackpole, 11 mo.

Suddenly, Mr Isaac Pierce, 34.

In Medford, Herbert Everett, youngest son of John Sparrell.

In Newton, Deacon Elijah Adams, 43.

In Amherst, David Fiske, of Holden, a member of the Senior Class of Amherst College, 28.

In Hyannis, very suddenly, Capt. Enoch Sears, 55.

In Templeton, Edmund R. son of Col. Mark C. Sibley, 11. After school, he went, with many of his schoolmates, to bathe. When the last of the boys were about leaving, a suit of clothes was discovered upon the water's edge, which was the first intimation of the fate of their companion.

In Plymouth, Vt. Sarah, daughter of Mr John Leilous, 4 years; she was sent to the neighbors for fire, her clothes caught, and she was so burnt that she lived but a few hours after.

In Smithfield, R. I. Miss Sarah Taft, 47; death occasioned by her clothes taking fire.

In New York, of cholera, Rev. Isaac A. Van Hook, 59; Mrs Sophia S. wife of Mr Thomas Crane, and daughter of Mr Seth Mann, of Gill, Mass. 21.

In Accomack co. Va. Capt. Samuel Waples, 80. Capt. W. entered the army of the U. S. in the Revolutionary War, as a Lieutenant in the 9th Virginia Regiment. He was in the battles at Brandywine and Germantown.

In Temple, N. H. July 31st, Ensign Jonas Brown, formerly of Concord, Mass. 81. He was a Revolutionary pensioner, and served at the battles of Concord and Bunker Hill, in the former of which he received a slight wound.

In Acworth, 18th inst. Mr Thomas Davis, 81. He was a highly respected member and presiding Elder of the society of Friends, in Unity. He took an active part in the cause of our American Independence.

In Buffalo, N. Y. 18th inst. of cholera, Hon. M. A. Andrews, late Mayor of that city, his wife and two children.

In Tompkinsville, N. Y. 21st inst. after a few hours illness, Rev. Wm. P. Curtis, rector of St. Paul's Church, of that place, 35.

In Northboro, Miss Jane Newton aged 40; Mary Ann, daughter of Mr Thomas J. Johnson, aged 2 years; Elizabeth, daughter of Mr Eben. D. Blake, aged 2 years.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO, School Book Publishers, Boston Bookstore, 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England; among which are

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RUSSELL, ODIORNE & CO.
aug 30 School Book Publishers.

DR FREEMAN'S SERMONS.

AT 134 Washington St. may be obtained, "Sermons and Charges, by James Freeman." Aug. 30.

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MAY Be obtained Wholesale and Retail, at 134 Washington St. latest edition, neatly full bound in Sheep. Aug. 30.

LEGACY FOR YOUNG LADIES.

MRS Barbauld's Legacy for Young Ladies—for sale at 134 Washington street. Aug. 30.

UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7,50. Aug. 30.

JOTHAM ANDERSON.

RECOLLECTIONS of Jotham Anderson for sale at 134 Washington street.

Advertisement to the Second Edition.

The Recollections were originally printed in the Christian Register, and were republished in a volume about four years ago. To the present edition have been added four chapters, which must be considered as closing the work, though they still leave it incomplete. The other articles were also first printed in the same paper, excepting one, which appeared in the Christian Visitant. The 'Extracts from a Journal' represent strictly and literally what took place. Of the other pieces, some are founded in fact, and some are the offspring of imagination. But the object of all has been to do good, and it is hoped that they have not altogether failed in it.

Henry Ware, Jr.

THE Committee of Investigation, appointed at the recent meeting in Faneuil Hall, offer a reward of FIFTY DOLLARS to any person, who will give satisfactory information leading to the detection of any person concerned in the writing, printing, or circulation of a handbill lately distributed, of which the following is a copy.

CHARLES G. LORING, Chairman.
John Henshaw, Sec'y.

[Copy.]

"All persons giving information in any shape, or testifying in Court against any one concerned in the late affair at Charlestown may expect assassination, according to the oath which bound the party to each other."

ONE THOUSAND DOLLARS REWARD. The Selectmen of CHARLESTOWN offer the above Reward for the apprehension and conviction of the originators of the conflagration in said town on the night of the 11th inst. to be paid in proportion to the degree of guilt proved against the offenders.

By order of the Selectmen.
P. DODGE, Town Clerk.
Charlestown, Aug. 13, 1834.

SCHOOL FOR YOUNG LADIES.

THE next quarter of the subscriber's School for Young Ladies, at No. 27, Mount Vernon street, will commence on Monday, the 1st of September next. JOSEPH HALE ABBOT.
aug. 30

WORKS OF RAMOHMUN ROY.

THE Theological writings of this distinguished man are for sale at 134 Washington street. They consist of the "Precepts of Jesus," and the First, Second, and Final Appeals to the Christian Public, in defence of the course he had pursued in regard to the dissemination of Christian principles among his countrymen; and in opposition to the attacks of the Baptist Missionaries. Aug. 30.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

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FOR sale at 134 Washington street "Select Proverbs of all Nations, with Notes and Comments. A Summary of Ancient Pastimes, Holidays, and Customs; with an analysis of the Ancients, and of the Fathers of the Church. The whole arranged on a new plan. By Thomas Fielding." Aug. 30.

FOR sale at this Office, a first rate Washington Press, Medium size.

OPENING OF THE SIXTH SEAL.

NOW EXHIBITING, at HARDING'S GALLERY, School street, the Great Picture of the Opening of the Sixth Seal: by F. Danby, R. A. From the collection of William Beckford Esq. of Fonthill Abbey. Revelations, 6th Chap. 12th to 17th verses. Size of Painting, 9 feet 6 inches by 7 feet 6 inches. This exquisite work of Art has received the acknowledgements of the most eminent judges in Art, as a Painting altogether unequalled for poetic splendor and beauty of execution.

Open from 8 A. M. till 10 P. M. Illuminated

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

Mr Editor—The following lines were hastily written while sitting upon a rock which overhangs one of the Falls of Niagara, and commands a view of a portion of their most sublime scenery, after visiting the different points mentioned.

Yours, B. K.

Roxbury, Aug. 25, 1834.

NIAGARA FALLS.

Beautiful emblem of Eternity!
Niagara—where, in one holy spot,
The Infinite has centred all that charms,
Expands, delights the fervid sense, and lifts
Resistlessly the soul that can commune
With Power and Love Supreme, —whether I view
Thy solemn majesty at opening Morn,
Or burning Noon, or at the calm, sweet hour
When Evening's silvery pencil streams on high,
Crowning thy glorious sunset; or, alone,
With starry gems above, and o'er thy rich
And mellow drapery, yon Moon's graceful bow
Soft arching, which to thy troubled waters speaks
Bright bursting from the cloud, "Peace, peace, be still!"
While far arround—the sable forest walks—
The hum of insects—the lone, browsing herds—
All Nature 's hushed to stillness save the roar,
That, rising from thy bosom, gives more awe
And depth to Nights sublimity, I feel
A thrill of wonder—a warm, quenchless glow
Of adoration for the gift of life
In this God's glorious, boundless universe; nay, for
An eye to gaze upon thy peerless loveliness—
An ear to hear the thund'ring of thy sweep—
A frame to feel Earth quivering round thy sides—
A soul to drink up inspiration deep
From thy stupendous fount!

There, in review, I pause
For firmness to behold thee! with an eye
Stretching far up the severed, narrow stream
Where, tumbling on from slope to slope, and frayed
By wild and rugged islets, eddying now
In deep green, ambery coils, and now upwhirled
With rustling, fretted foam or madd'ning spout;—
As, newly waked, the bright young Bird of Paradise,
With unfledg'd wing, first skips from spray to spray,
Lifting its plume to try the whispering breeze,
Ere it dare brave the storm, or soar and sail
Through Heaven's serene expanse—thy Rapids make
Forced preparation for the fearful leap
That, just at hand, awaits them.

There I stand,
Trembling and clinging on the slippery verge,
Around whose point, through ages gone, as now,
The elements and rocks have raged in furious strife
Hurling aloft, unsconscious, thy wild foam,
Till, quick receding, all is lost in gloom,
Or caverns dark veiled by thy watery shroud.
There, now, I gaze upon thy broad, bold front,
Chilled, drenched, resisted, awed and new baptized
By drops conglomerating into sheets
And sprays that sweep forth in eternal storm!
While elsewhere all is calm, and clear, and fair
As summer's loveliest dayspring.

There, below,
I hang entranced o'er th' extremity,
Which, quivering, threatens hideous, instant plunge
To boiling gulfs beneath; and bend a glance
Round all thy glories from the Tower of art,
Where, high o'erlooked, thy sheet of emerald green,
Garnished with feathery fringing, and swollen sides
Their foam of snowy whiteness blend; high crowned
With that bright covenant bow, upon whose arch
Mute fancy pictures,—from their . ber thrones
In heaven descended and with eye unturned
To the Great Fount of Glory, folding fresh robes
Round forms soft melting into hues
Brilliant as those that veil them,—at high noon,
Blest genii, Beauty, Peace, Devotion, Hope,
Hovering to meet in gladness, or to bathe
Their golden wings in wreaths of purest mist.

There I toiled, determined, up thy rugged steep,
Till resting 'neath the arching precipice,
There came cool from the hollow Cave of Winds
Its life-restoring current, and through clefts
Oozed drops pellucid, precious, scarce less sweet
Than those which poured for Israel's famished host
Down Kadesh's smitten rock, changing thy tufts
Of moss and fern and flower to adamant!
Farther still, I linger o'er the Whirlpool, framed
In beauteous keeping with thy scenery,
From whose wild, vast, amazing altitude,
Unmeasured, courage recoils! While far down
The eye rests, as upon a carpeting more rich
Than Turk or Briton in his proudest hour
E'er cut from lab'ring loom; and near at hand
Rushing from gulf to gulf, I paused and shrank
Half bending o'er the chasm on whose base
Man seems a mote, and masses, particles—
In that dread vault, ycleped "The Devil's Hole!"

Now in review I turn to seek yon shore, and feel
The laboring barge that bears me through the surge
Struggling with thy strong power! Before me fall
Thy walls of waters, with the insect bird
Careering o'er thy bosom and through clouds
Of evervarying vapor, where at each point
Brightens and vanishes quick as the lightnings glance
The half-formed, heavenly rainbow. Now I stand
In holy musing on thy Table Rock,
At whose bold brink a vision opens grand,
Soul-thrilling, beautiful, divine!—And now, to fill
Mute wonder's measure up, and try the height
And depth of human feeling—or to test the powers
And know the soul's deep-hidden, best capacities,
I dare the shock of charm that may o'erpower
Firm self-possession, and with grandeur crush
Sense, confidence, and trust e'en in the arms
Of God and Guardian Angels; where frail Man,
Guiding, and like the sainted Prophet, who erst heard
In Horeb, mid the thunderings of the Mount
And flames of fire that seal'd the covenant
Of Love Divine with man, a still, small voice,
Saying—"Here put the shoes from off thy feet,
For lo! whereon thou stand'st is holy ground!"
Yea, where poor, insect man seems at each turn
To hear and bid me ponder, ere I brave
The charge, "Thou shalt not tempt the Lord thy God!"
When, straining each nerve and fixed in purpose seen,
He bids me look below, till on the verge
Of depths unfathomed and with hand firm grasped
I hear a voice, testing his gathered powers,
But half distinct and sunk to whispering
Beneath the rush of winds—the rage and roar
Of waters, as 't were Deep loud calling unto Deep—
"Behold the Termination Rock, and if thou dar'st
Stretch forth thy foot, be firm, and stand in poise
Upon that shelf, beyond which none can pass!"
I dare! and shudd'ered!—"Now look up!" A gasping mote,
A worm! my God, I saw thee as thou'rt seen
In all thy power and glory, making clouds
And darkness thy pavilion, humbled, awed!—
The slippery shelves, the blackened, solemn arch,
The foam scarce lucent and the boiling gulf
Conspiring to bring up to memory
The sacred bard's and prophet's touching strain,
"Lord, what is man and what the son of man,
That thou art mindful of him!"

Oh! thou vast scene
Of all that raises, melts, subdues the soul;
Of all that proves there is Divinity
Without, to move divinity within,
Proclaiming Wisdom, Power, Intelligence,
In these thy glorious wonders! could I find
On ivory throne, or in the gloomiest cell
An Atheist, crushed by wo, or drunk with pride,
Sneering—mid Nature's customary works,
Or blind to truth and beauty in the word
That brings both life and immortality
To light—yea, sneering at the name of God,
Religion, Hope, Eternity, the Soul,
I would not talk of chance, or reason long
As 't were with icicles to kindle flame
In that which needs the searching fire of Heaven:—
Of first or second causes; of the ways
In which whate'er we love, and seek and feel
May come to being, or for a moment be;—
But lead him to thy borders, and, ere pride,
Or stubborn will, or soothing sophistry
Had healed the stroke one glance upon thee gives,
Wring from his lips the words till then contemned,
"Lo God *is* here!"

And now Earth's dearest spot,
Niagara, farewell! No—not farewell;
For long as thought and feeling move this frame,
Or mem'ry holds one loved impression fresh
Upon the tablet, Mind, through scenes of joy
And sorrow, hope and fear, and weal and wo,
I'll bear the image of thy face, to cheer,
And nerve and bless me. And, oh Thou who hear'st
The filial, fervent prayer, should slow disease
Or gathering griefs, or trials yet unseen
Make of my soul, thine own bright effluence,
Falling in ruins, one unconscious blank,
Before it finds thy throne, my Father, grant
That when good angels call, if angels come
To wake again the sleeping, I once more
May see in thought the vision now before
My grateful spray-bathed eye, and bear it safe
To heaven and thy bright Presence!

MISCELLANEOUS.

NEW SOUTH WALES.

Amongst the items from the London newspapers received by the late arrivals, the following attracted our attention:

"A company of Quakers have purchased land at the settlement of St George's Sound, New South Wales, to the amount of £30,000."

What their object is, we have no means of ascertaining; but when we consider the benefits conferred by Penn and his associates, not on America only, but on the whole world, by their colonization of Pennsylvania, we augur favorably of the scheme connected with the above purchase. New South Wales, more familiarly known as Botany Bay, is a colony so remote, that few persons, comparatively, are correctly informed of its present condition; yet, as being settled by the same country as that from which our own sprung, it cannot be devoid of interest to us; for we like to know what is the condition of those living in the remote east, who speak the same language and profess the same religion as we of the west.—Under this impression, we have thought that a succinct account of the colony would be acceptable to our readers.

Nearly up to the period of the revolutionary war, the British government was in the practice of banishing convicts to her American colonies; but when this was no longer possible, another situation was to be selected, and Capt. Cook having recommended Botany Bay, on the south-eastern coast of Australia, as a suitable one, it was accordingly adopted. The first transport arrived there about forty-five years ago; but the place being found ineligible, the settlement was soon transferred to Broken Bay, a circumstance, which, however, did not effect any change in the popular appellation in England, where, as in this country Botany Bay is better known than New South Wales, though the latter is the proper legal name of the colony. The first settlers, as is common in all such cases, underwent prodigious hardship and privation, but, after a few years, prosperity smiled on their labors. The climate was found to be pleasant and healthful, the soil exceedingly fertile, and adapted to the growth of almost every production, and the natives too few and too feeble to be regarded as enemies. The foundations of several towns were laid, one of which, Sydney, the capital, has become a flourishing place, where the visiter may find at a tavern luxuries unknown to taverns in Europe a century ago. There are also several other towns of considerable importance. Westward of the settlement run the Blue Mountains, to cross which was long an object with the government. Expedition after expedition was fitted out, but to no purpose; the barrier seemed impassable. At length, Lieut. Bass, the man who discovered the strait which separates New Holland from Van Dieman's Land, succeeded in the attempt and found that the eastern side contained advantages of a superior kind. The consequence was, that settlers soon proceeded thither, and laid the foundations of two towns, Emu and Bathurst. The soil and climate being adapted to the raising of sheep; wool has become the staple commodity, the quality being so good that it commands the highest price in the London market. The vine is cultivated with much success, but of the quality of its fermented juice we are not informed. The improving state of the colony having attracted considerable attention in England, many persons emigrated, not as convicts but as free settlers; and some of them having taken with them considerable property, have materially contributed to the common prosperity. The state of society cannot, however, be considered as generally good. The free settlers treat the convicts as we here treat the blacks; while those whose term of sentence is expired, and who are termed emancipists, are little better off.—Those who are convicted of crimes committed in the colony, are, in like manner, shunned by those who were convicted in England: but so odious is the name convict, that, by general consent, it is abandoned. You may call a man a prisoner or a criminal, but never a convict. A diverting distinction of another kind arises between those who are born in the colony from English parents, and those who are natives of England, the former being denominated currency, and the latter sterling. Suppose that a quarrel takes place between two women, one of each class, and the Englishwoman will use language like this:—How dare you lift up your currency crest so high, you saucy baggage? I'm sterling, and that I'll let you know.

Many of our readers may recollect the famous couplet in the prologue spoken at the opening of the Sydney Theatre, and which excited such rapturous applause; but as others have never seen it, we here insert it:—

"True patriots we; for be it understood,
We left our country for our country's good!"

Van Dieman's Land may be considered as an offset of Botany Bay. It received from England such multitudes of single young men, adventurers, that it lately exhibited an extraordinary spectacle, the interior parts being settled by them without women. One young man wrote to his friend in England giving a delightful account of the country, but added that he had not seen a woman for a year past. To correct the evil, the British government has lately sent several ship loads of poor but respectable young women, whose arrival will be hailed with enthusiasm. Doubtless many of them will become happy wives and mothers, and contribute to the advancement of the colony in virtue, by the superiority of their demeanor to that of the female convicts. Women, when properly trained, are every where the greatest civilizers of men.

Before concluding this account, we may mention that the commerce of the colony is much greater than is generally supposed. Some years ago, a ship at Canton was taking in a cargo to convey to it, the value of which was so great as to astonish some Americans then in that port. A vessel has lately arrived at Salem, in Massachusetts, on a return voyage from Sydney, having made as is reported, a profitable adventure.

Baltimore Gazette.

VARIOUS MODES OF PREACHING.

Mr Rowland Hill was a great observer of the different modes of preaching, and once drew up, in his peculiar style a string of characteristics, of the various kinds of pulpit orators. He thus describes them. Bold Manner. The man who preaches what he feels without fear or diffidence. Self-Confident. A man who goes by nobody's judgment but his own. Rash. A preacher who says what comes uppermost without any consideration. Rambling. A man that says all that pops in his mind without any connexion. Stiff. One who pins himself down to think and speak by rule without any deviation. Powerful. The man who preaches from the bottom of his heart the truths of the gospel with energy, to the consciences of his hearers. Finical. Minces out fine words with nothing in them. Sober. The man who lulls you fast asleep. Elegant. The man who employs all his brains upon dressing words, without ever aiming at the heart. Conceited. Vainly aims at every thing, and says nothing. Welsh Manner. A man that bawls out very good things till he can bawl no longer. * * * * Dogmatic. A man who goes by his own brains right or wrong. Peevish. One who picks into every body's thoughts, and thinks no one right but himself. Fanciful. One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits. Self-important. thinks nobody like himself. Noisy. A loud roar, and nothing in it. Genteel. The vain fool that is fond of dressing up words without meaning.—"He once said of a man who knew the truth, but seemed afraid to preach in its fulness—'he preaches the gospel as the donkey mumbles a thistle, very cautiously.' He could not endure any thing like vanity in a minister. A very fine Dissenter, with a doctor's degree, fresh from the north once paid him a visit; he figetted about all the time he was talking; when he left the room, Mr Hill lifted up his eyes, and said in his most comic tone of voice, 'Only think that a D. D. degree should ever be converted into a pedestal for a puppy!'—*Life of the Rev. R. Hill.*

MOSES MENDELSOHN.

Many of our readers may never have heard of Moses Mendelsohn. He was a distinguished Jew, born at Dessau in Germany, 1729, and died in 1786. Besides his writings for the special benefit of the brethren of his own faith, he was the author of many miscellaneous and philosophical works, which gave him high rank in the great republic of letters, and made his name honored among Christians. He was no less distinguished for excellent qualities of the heart, than for great powers of mind, and we should take pleasure in calling to recollection and in making more extensively known the virtues of those who, not having the veil removed, so as to read the Christian Scriptures with our eyes, or to judge of them by our understanding, yet give evidence of that mildness and sincerity which, though they do not triumph over prejudice, make us wish they were not only almost but altogether Christians. We here present the closing part of the "Memoirs of Moses Mendelsohn" written by M. Samuels, London, 1825.

Mendelsohn died as he had lived, calm and placid; and took an earthly smile with him into eternity. When his death became known, the whole city of Berlin was a scene of unfeigned sorrow. The citizens of all denominations looked upon the event as a national calamity. The nobility, the court, sent letters of condolence to the widow; Professor Rammler, amongst several other celebrated poets, wrote a beautiful elegy on his death in alternate stanzas by the Jewish and Christian nations, represented by two mourning females, Sulamith and Eusebia: and the learned of all parts of Europe, where his writtings were known, paid him a tribute of their respect by joining the general lamentation.

Mendelsohn was of a short statute, very thin, and deformed in the back. His complexion was very dark and sallow; hair black and curly; nose rather large and aquiline. A gentle smile constantly played round his mouth, which was always a little open. Nothing could exceed the fire of his eyes; and there was so much kindness, modesty and benevolence portrayed on his countenance, that he won every heart at first sight. His vaulted brow, and the general cast of his features; bespoke a vast intellect and noble heart.

Intense meditation, to which he had dedicated almost the whole of his life, could not but become injurious to a frame so delicate and so untowardly constructed. Still this excellent man continued his pursuits without any sensible deterioration of his health, so long as his labors were merely speculative; but when Lavater's challenge involved his *feelings* also, he then suddenly felt the most dreadful consequences of his mode of living; and had it not been for the fortitude with which, as a truly practical sage, he renounced, for entire years, all physical and mental enjoyment, he would have probably been much earlier snatched away from the world and from his friends. From sensual gratification he abstained firmly to the end. It was inconceivable, that the quantity of food, to which he restricted himself, could sustain a human being; and, at the same time, it was affecting to see him press his guests, good-humouredly, to partake of viands and liquors, which himself, though ever so desirous, durst not venture to taste. But the spiritual enjoyment of reading, and the still more attractive one of composing, he, who was all spirit, could not continue to forego. Short compositions, on which he might have ventured with impunity in his serene hours, enticed him further and further. He began to rake up his former favorite ideas, and had the world but suffered him to go on in his own way, had they not forced him, once more, out of the sphere of tranquil speculation, he would, probably, have preserved his life several years longer.

He was very fond of company, and never courted solitude, except from four or five o'clock in the morning, till about eight or nine, when he adjourned to his counting-house, and remained there till noon. After dinner, he generally attended to business again, till about four in the afternoon. About this hour, his friends and pupils used to meet at his house, and on his return, he usually found a numerous assembly in his room, who anxiously awaited his appearance. There were theologians, literati, philosophers, public functionaries, merchants, natives, foreigners; old and young, in promiscuous groups, with whom he conversed till eight o'clock on various topics.

He possessed, in an eminent degree, the talent of conversing with each person on his individual pursuits; and that, with such judgment and technicality, as if the pursuit had been peculiarly his own. He would never maintain any thing positively, but always made his assertions appear like a problem, beginning his remarks, for instance, with the words, "I should think," "It may be said," "What is your opinion?" "Suppose we say," &c. In his discourses, indeed, we never lose sight of his illustrious model, Socrates.

He had, by nature, a rich vein of satire, approaching very nearly to the irony of the Greek philosophers; it pierced, like the sting of a bee, those, on whom he found it, occasionally, necessary to inflict it. But he was always on his guard, and stifled many a witty thought, from fear of giving offence.

The great Frederic once sent for him, to come to Potsdam. It happened to be Saturday, on which day Jews are not allowed to ride on horseback or in coaches. Mendelsohn therefore entered the royal residence on foot. The officer on duty, a sprig of nobility, who, of course, had never read either "Phædon," or the "Philosophical Letters," being informed that he was a Jew, called Mendelsohn, asked, amidst a volley of swearing and guard-room wit, what could have procured him the honor of being called to the king? The terrified philosopher replied, with the true causticity of Diogenes, "I am a slight of hand player." "Oh!" says the lieutenant, "that's another affair," and suffered the *juggler* Mendelsohn to pass when he would have examined—who knows how long?—the *philosopher* Mendelsohn, and perhaps have arrested him in the guard-room; since it is well known that more jugglers than philosophers pass through palace gates.

It was an invariable rule with him, never to enter into a discussion, on any particular matter, without first coming to a perfect understanding on the fundamental principles; for he maintained—truly enough!—that the majority of literary squabbles arise from definitions misunderstood. The Polish rabbis usually called their learned conversations "disputes," because they immediately interpose objections and subtleties before the question is fairly stated. This Mendelsohn disliked above all things. One day, one of these gentry tumbled into his room, then full of company, and, in their unceremonious way, accosted him with "I am come to have a dispute with you, Rabbi Moses!" "I protest, before this company," said Mendelsohn, good-humoredly, "that we are at peace with each other, and it shall not be broken." How many thousands of polemical volumes there would be less in the world, if every one attacked, from no other motive than that of the rabbi, had confined their answer to Mendelsohn's pacific declaration!

To the decisions of sound common sense he was remarkably partial, and deemed it the principal element of his philosophy. There are several letters of his, on mercantile affairs, still extant, in which he invariably appeals to it, as the highest tribunal, and also refers to the same, all friends who applied to him for advice.

Providence had blessed him with affluence. His fortune enabled him to live genteelly, keep a hospitable table, and support both his own, and his wife's poor relations, with a most liberal hand. Whenever any one had occasion for his good offices, and they were successful, the inward gratification of the philanthropist was seen to beam on his countenance. Many traits of integrity, magnanimity, and humanity, are still the favorite theme of his friends' conversations; to recite them here, would not be in keeping with the biography of the most retired, the most modest of men.

How highly he was esteemed by the literati of Berlin, appears from the articles respecting him in the "Berlin Monthly Magazine," in Nicolai's "German Library," and particularly from the preface written to his last work, "To the Friends of Lessing," by the professors Engel and Herz. This preface is the most unintentional—and therefore the most affecting—eulogy on the departed sage. It is like the spontaneous tear of a noble heart, dropped on the grave of goodness and excellence.

On a bust in Professor Herz's study, there was the following inscription:

Moses Mendelsohn,
The greatest sage since Socrates,
His own nation's glory.
Any nation's ornament,
The confidant
Of Lessing and of Truth,
Died,
As he lived,
Serene and wise.

AFRICA.

From the Report of Messrs. Wilson and Wynkoop, concerning the Western Coast of Africa.

Superstitions.

We could not ascertain from any of the natives with whom we conversed, that they have at present any distinct ideas about a future state, except such as can be traced to information derived from nominally Christian people who have visited the coast. It is true that, in several of the places we visited, they are in the habit of carrying food statedly to the grave of their deceased frieds; but we regard this rather as the result of a habit, come down from their ancestors, than of any fixed belief in the continued existence of the deceased. On one occasion, a native who visited the grave of a distinguished king with us, acknowledged that he did not believe that the food we saw there was consumed by the dead, but that the *gregree man*, who statedly visited the place for pretended conference with the spirit of the dead, was the eater of it.

They uniformly ascribe the works of creation to God. But they regard the devil as the author of all providence. Hence will be seen at every entrance into their towns a *gregree pole*, with a rag upon it, or something of the kind, either to prevent his entrance, or conciliate his favor. They never open trade on board of a ship, without pouring a libation of rum into the water, as a portion which the devil is particularly pleased with. They wear around their necks and wrists *gregres*, a small piece of horn, rag, or something of the kind, which has been consecrated by a priest; and they look upon it as a protection against all species of danger.

They have consecrated rocks and trees, where they go to perform some kind of religious ceremony, the particular nature of which is not known, as it is always performed in secret. The trees and rocks are not to be understood as the objects of worship, but the place where it is performed.

Along the leeward coast, between Cape Palmas and the Bight of Benin, we were informed that the natives have idols, and are in the habit of worshipping alligators, sharks, and other fishes, and statedly offer children as a sacrifice to them. We saw nothing of this in our researches.

The gregee worship we do not regard as having a very strong hold upon the minds of the people. Many of the head-men, who have been much among Americans and Europeans, have thrown aside their gregrees. Several, at our persuasion, desisted from wearing them. Some gave them to us for nothing, and others sold them for mere trifles. In almost all cases they would be dispensed with, if their inefficacy was made known. We are disposed to think, upon the whole, that the superstitions of the native Africans will be among the smaller obstacles to the spread of Christianity among them. Indeed, the truth concerning them is, they possess little or no religion; and in this respect they are peculiarly ready to receive the gospel.

Vices.

On this topic we regret exceedingly the necessity we are under of reporting, that, besides many vices peculiar to the natives of western Africa, as such, the natives along the coast are thoroughly indoctrinated and practised in many of the most flagrant vices of civilized society. Theft, lying, cheating, stealing, quarrelling, swearing, are prominent features in their present character. Intemperance is rare, but there are abundant reasons to fear that this will ere long, unless counteracted by religious principles, become the great sin of Africa. The sin of laziness, which is so universally charged upon the Africans, is by no means applicable to the maritime tribes. We never saw a more sprightly, active set of men any where. They are always eager to engage in work, and we believe nothing is wanting to make them an industrious people, but suitable motives. Adultery and fornication are seldom known, and when detected are severely punished. The people generally regard it as an undoubted privilege to cheat or steal from a stranger when they can; and they seem to entertain no scruples in telling a lie to cover the crime. But when stealing is spoken of as a prominent vice, it ought to be with some qualification. They seldom steal from each other, and when this does occur, if discovered, it is always punished. Nor will they cheat a foreigner in whose service they have been engaged for some time, and who has been kind to them. Under such circumstances they may be trusted to almost any extent.

Are the Planets of our System Inhabited?—The analogies which display a family likeness throughout all the system of the universe, will perhaps, be more easily comprehened if we advert for a moment to the othor planets of our system which are more immediately within the sphere of our observation. Mercury and Venus both have atmospheres, much loaded with clouds, which are manifestly a provision serving to mitigate the intense heat and glare of the sun. We shall see the intimate connexion which subsists, not only between the vegetation of our earth, but also the subsistence of animal life, the transmission of sound and light, nay, all the arts which tend to civilize society, and the existence of the atmosphere which we possess. Wherever atmosphere is found circulating a sphere, and support upon its clouds and vapor, we may infer that upon such spheres there are water and dry land, vegetation, animal life, and intelligent beings. This inference becomes the more evitable, when we find that according to the best observations, both these planets have their day and night, of nearly the same length as ours. In Mars, the outlines of continents and seas have been discovered with distinctness: it has also its atmospbere and cloud, and brilliant white spots at its poles which are supposed, with a great deal of probability, to be snow. The general fiery aspect of its appearance is conjectured to arise from the ochery tinge in the soil not unlike our red sandstone districts. Its day and night differs from ours by little more than a half an hour. These are all analogies to the earth, which render the idea of those three planets being mere blanks in the solar system, altogether inconsistent with what we actually know of the fecundity which teems with life, wherever air, water, heat and light are combined.—*Quarterly Review.*

A SHORT SERMON.

The following pithy sermon from a *pithy text*, has been published in England, and has met with a very extensive circulation in that country. It is short, easily comprehended, and to the point. It comes home to men's business and bosoms, and every man should read it and treasure it in his memory.

"*Be sober, grave, temperate.*"—*Titus* ii. 2.

I. There are three companions with whom you should always keep on good terms:—

1st, Your Wife.
2d, Your Stomach.
3d, Your Conscience.

II. If you wish to enjoy peace, long life, and happiness, preserve them by Temperance; Intemperance produces,

1st, Domestic Misery,
2d, Premature Death.
3d, Infidelity.

To make these three points clear, I refer you,

1st. To the Newgate Calendar, the Old Bailey Chronicle, and the Police Reports.

2d. To the hospitals, lunatic asylums, and work houses, and

3d. To the past experience of what you have seen, read, and suffered, in *mind*, body, and estate.

READER, DECIDE.

Which will you choose—Temperance, with happiness and long life, or Intemperance, with misery and premature death?

BROOKLYN COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE customary Exercises of the Young Ladies of this Institute, were concluded this year, on the 31st of July. The Pupils acquitted themselves in a very satisfactory manner, before a numerous and fashionable Audience of Parents and Friends, in Grammar, Recitation, Geography, Rhetoric, General History, Arithmetic, Metronomy of Verse, History of America, Astronomy, Composition, Botany, Logic, Metaphysics, and Music; but above all by their amiable deportment and polished manners.

The Examination having continued a week, was concluded with an Address by the Principal; the Presentation of *nine* silver Medals, to those who were heads of their respective Classes; and 43 handsome Premiums, to those who had distinguished themselves by the extraordinary assiduity and amiable deportment. The usual Compliments being interchanged with each other they were addressed in a very feeling and eloquent style by the Rev. T. Huntoon of the State of Maine; and congratulated by him on the manner they had acquitted themselves in their respective studies, &c. and a few pertinent and judicious remarks relative to their future vocations as members of society, and as Christians, looking forward to a future state of eternal happiness.

The Scholastic and Collegiate Exercises will be again resumed on the first day of September.

Brooklyn, N. Y., Aug. 9. 4t

TRACTS OF THE A. U. A.

THIS day published No. 85 of the *first series* of the Tracts of the American Unitarian Association—"Excuses for the neglect of Benevolent Efforts considered," by Rev. Andrew P. Peabody. Also published a few weeks since, No. 84 of the same series—"The Ninth Report of the American Unitarian Association with the proceedings of the Annual Meeting." Aug. 9.

AMERICAN MAGAZINE.
OF USEFUL AND ENTERTAINING KNOWLEDGE.

To be illustrated with numerous Engravings by the Boston Bewick Company.

THE success which has attended the publication of the best Magazines from the English Press, has led to preparations for issuing a periodical more particularly adapted to the wants and tastes of the American Public. While it will be the object of the proprietors to make the work strictly what its title indicates, it will, nevertheless, contain all articles of interest to its patrons which appear in foreign Magazines.

Extensive preparations have been entered into, both with artists and authors, to furnish from all parts of the Union, drawings and illustrations of every subject of interest, which the publishers confidently believe will enable them to issue a work honorable to its title, and acceptable to the American People.

The first number of the American Magazine, illustrated with upwards of Twenty Splendid Engravings, will appear on or before the first of September, and be continued monthly, containing between forty and fifty imperial octavo pages, and be furnished at the low price of two dollars per annum. It will comprise—

Portraits and Biographical Sketches of distinguished Americans; Views of Public Buildings, Monuments and Improvements; Landscape Scenery—the boundless variety and beauty of which, in this country, will form an unceasing source of instruction and gratification: Engravings and descriptions of the character, habits, &c. of Beasts, Birds, Fishes and Insects, together with every subject connected with the Geography, History, Natural and Artificial resources of the country, illustrated in a familiar and popular manner. FREEMAN HUNT, Agent

of the Boston Bewick Company, 47 Court-street.

Boston, August 2, 1834.

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New England Magazine,	5,00 "
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together with all others published in this country or in Europe. Aug. 2.

TEST OF THE CHRISTIAN CHARACTER.

REV. DR EATON'S SERMON, on the "Test of the Christian Character" *is* for sale in this city by B. H. Greene, No. 124 Washington St.

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All communications, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.